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A Golden Half Century

Fifty years ago this month, the magazine now known as Unity made its appearance. Millions have been helped by it, and at this golden anniversary we raise our hearts in praise and gratitude to Him from whom all blessings flow.

TO BE USED FROM

APRIL 20 to MAY 19

Healing

My life is from God, and I inherit perfect physical well-being.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

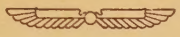
Oceans of spiritual substance flow into my mind, and I see plenty and prosperity everywhere.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 98)

UNITY

DEVOTED TO CHRISTIAN HEALING



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To Our Readers

Dear Friends:

We are happy to offer you this golden-anniversary number of UNITY. It goes to you with our heartfelt wish that you may find the contents as inspiring as they seem to us. For in making them so you played an important part.

We asked you for the title of the article that had helped you most. Your response was very gratifying. Hundreds of replies were received, and from preferences that you expressed the material in this birthday number was selected. We regret that many favorite articles had to be left out, but we know that you will be well pleased with "your number" both as a number to enjoy yourself and to give to your friends.

We take this opportunity to thank you one and all for your splendid help; we wish that we could thank each of you personally. We should like to share with you the many beautiful letters and birthday blessings that came to us.

We face the future with high hope, firm courage, and deep faith. We know that we can "do all things in him that strengtheneth."

As you walk with Christ may the Spirit of the Lord go before you and make safe and successful your way.

Yours in His name,
THE EDITORS

Our Mission

REPRINTED FROM MODERN THOUGHT, APRIL, 1889

BY CHARLES FILLMORE

MODERN THOUGHT occupies an anomalous place in its role of an independent religious journal, and being somewhat of a pioneer in the field, it has to overcome the precedent and prejudice of generations of religious journalism. That a publication devoted to the development of man's devotional nature could be liberal enough in its ideas to embrace the good in all sects and systems, has not heretofore been deemed a possibility.

We believe, however, that the spiritually progressive men and women of the age are desirous of coming into closer fellowship with all laborers in religious fields, and that this class has outgrown the creeds and dogmas of sect. . . . The development of that principle of love and charity, so thoroughly taught and exemplified by Christ, just as certainly sweeps men into universal brotherhood as does the river its sands to the sea. When this Christ principle is freely developed in man, he sees good in all things, and he feels that it is presumptuous in him to assert that anything that God created is not good in its place.

The time has arrived in the evolution of man on this planet when works, and not words, are the true measure of worth; and as man grows in intelligence he finds this to be the only correct gauge by which to test the innumerable sects and schools that make up the world's religion. 'By their fruits ye shall know them,' is the unit of measure for the moral and spiritual universe. . . .

The teaching of Christ rightly understood and applied will lead the human family back to Eden, but so long as men haggle over the meaning of the letter and overlook the spiritual import, so long will they distort and misinterpret the divine message.

It is for the independent Christian, or the independent thinker on any line of spiritual philosophy or science, that *Modern Thought* has a word. There is not a periodical in all the land devoted to this class. Papers and magazines there are by the thousands, the acknowledged exponents of this church and that society, each claiming to point out to man the true path; but where is there one that accords to its contemporaries the full measure of Truth to which they are entitled?

Modern Thought hopes to perpetuate its existence by showing the good in all religions and philosophies, and by demonstrating to men and women that they can acceptably serve God without being bound hand and foot by creeds of church or beliefs of isms. All these have good within them and are doing the work needed on their respective planes, but that any church or ism has a copyright on God's Truth is preposterous. Perfection, being the prerogative alone of divinity, can never be attained, hence more or less error inheres in all the inspirations of men. The gentle dew of heaven hangs in glistening beads from the heads of golden grain and sparkles in the meshes of the wily spider's web; but in either place the morning sun reflects its glowing face; so God has planted Truth in the hearts of all men, and the measure of that Truth is known by its reflection. Hence we have but one standard by which to estimate the Truth or error in the beliefs and creeds of men, and it can be applied successfully to them all: "By their fruits ye shall know them."

The Future of Unity

HIS LATEST ARTICLE

BY CHARLES FILLMORE

UNITY is teaching the primal ideas taught by Jesus Christ, and the doctrine will endure as long as its proponents advocate and practice its principles.

The teaching is true not because Jesus demonstrated it but because it is based on universal spiritual facts, which Jesus understood.

Some of the salient points in this doctrine are:

God is Spirit-Mind, and man is a perpetually evolving idea, son, and heir to all that exists spiritually in Spirit- or Father-Mind.

The goal of creation is to reproduce in freewill identities or sons all that is contained in the Spirit principle. "The Father loveth the Son, and hath given all things into his hand."

In his progressive unfoldment of his God identity man is glorified by surrendering limited states of consciousness for unlimited ones. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." (Fenton translates the passage thus: "If a grain of wheat, thrown into the ground, does not arise from its bed, it remains alone; but if it arise, it bears much fruit.")

All growth spiritually, mentally, and physically is evidenced in and depends upon this law. In our present race evolution we have departed from the orderly upward progress of man and in ages of ignorant thinking have found false egos that have to be crucified before

we can attain the heaven of divine law. Thus what should be a happy step in a great spiritual victory involves a tragedy. Jesus turned this tragedy into a victory by surrendering the natural life and in its place gaining eternal life. All must follow Him in this regenerative process and thus enter into the kingdom of heaven.

Regeneration is a process of spiritual thinking through which the atoms composing the body are broken up into their component electrons and protons, released from the grip of the dominant personal will and reformed into a new body, in which the supermind or Christ is the directive head.

Unity teaches with the Bible that death of the body is the effect of sin and that this "fall of man" can be overcome and humans live forever here in this earthly environment.

Sin is not primarily a mere misstep but a failure on the part of man to recognize that God is the one and only source of his good, his life, and his intelligence and that he cannot carry on without constant recourse to this one omnipresent source of good, life, and intelligence. As Jesus taught in the parable of the prodigal son, man has taken his heritage and gone into another country (state of consciousness) and wasted his substance. His only salvation is to return to the Father's house, where he is welcomed and richly provided with all good.

To those who are weary of their physical body and long for a heavenly body in paradise Unity says: You can restore your present body to health, and right here begin its transformation from a physical to a spiritual temple. "This corruptible must put on incorruption, and this mortal must put on immortality" is the very definite teaching of the Bible, and we have discovered

how to transform the body as Jesus did.

Unity does not teach that people go to heaven when they leave the body. Unity teaches that the factors that make heaven are in the individual and must be evolved by right thinking and acting. "The kingdom of God is within you." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Modern science confirms what Jesus taught, that the earth and the ether immediately surrounding the earth, contain all the elements necessary to paradise when they are properly utilized.

When men begin to look within their own mind for the source of power necessary to make manifest their innate ability a new race will be born. The Sons of God will appear in every nation and the millenium will be ushered in.

The present turbulence in the world is the dissolution of the age of materialism. There will be a terrific struggle to preserve the old civilization with its thousand and one shortcomings, but it will disappear and out of the wreckage will rise a civilization in which the Fatherhood of God and the brotherhood of man will be fundamental.

A world-wide brotherhood based upon trust in God and understanding of His law is now in process of formation. It has no external social or religious organization, but its members are ruled by the principles universally recognized as Christian.

The writer once saw flashed in the heavens the words "The Church of Jesus Christ Universal," and he was seized with a zeal to set it up in the earth. But further spiritual meditation did not encourage him to do this, and his conclusion was that it was a revelation of a

spiritual organization and that the time was not yet ripe for its earthly expression.

In every community are those who discern the signs of the times and are concerned about the tribulations that seem at hand. The divine law will provide for those who trust in it. Seers and prophets in every age have seen that the civilization based upon selfishness and the contentions that flow from it must eventually disappear from the earth.

That time is at hand. Now is the end of the age referred to in Matthew 13:39 in a passage erroneously translated the "end of the world," in which Jesus, according to Fenton, instead prophesied: "The harvest is the completion of the age." The same event is referred to in Matthew 24:3 and 28:20.

The part played by Jesus in the regeneration of the earth is but little understood. When Jesus came the race had been losing hold on Spirit life for ages and it was at a very low ebb. He came from an inner sea of life and His body was a human broadcasting station. Life was imparted by Him to the whole race. He announced that He came that we might have life and "have *it* abundantly." In addition to this He said in Luke 12:49, "I came to cast fire upon the earth." The baptism of Holy Spirit and fire, announced by John the Baptist, was consummated in Jesus. In this electrical age we can understand what Jesus meant by the baptism of fire and also the significance of casting it upon the earth. Emerson said: "Beware when the great God lets loose a thinker on this planet." Jesus had more great ideas than any man that ever lived, and in addition His body was so highly charged with Spirit power that it energized the earthly ether, and the whole creation was quickened and stepped up tremendously. The fire that

Jesus cast on the earth two thousand years ago has been spread everywhere by receptive souls, and a new life energy has been imparted to all people and all things.

But have men imbibed the wisdom with the life imparted by Jesus? It must be admitted that they have not. They have lived with renewed speed and zest; their minds have been stirred to the appreciation of better things, but selfishness and the lusts of the flesh have endured. Now we are at the consummation of the cycle that began its closing years with Jesus. The old order, like ice in a great river, is breaking up and is about to disappear. Men everywhere are greatly disturbed and are wondering if any of the old civilization will endure. The answer is that only that will endure which is based upon the principles taught by Jesus. The institutions, religious and temporal, whose foundations are laid in anything except Spirit will crumble and disappear and leave not a rack behind.

Those who trust in God and are loyal to the leadership of Jesus Christ will survive the dissolution of the material world, and with the aid of the mental and spiritual discipline that they have attained through association with Jesus they will form a new civilization, which may be termed the millenium.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Down through the chaos of our human laws
Love shines supreme, the great eternal cause.
God loved so much His thoughts burst into flame,
And from that sacred source creation came.
The heart which feels this holy light within
Finds God and man and beast and bird its kin.

—ELLA WHEELER WILCOX

My Mind Is a Place of Loveliness

BY DANA GATLIN

Reprinted by Request

I THINK IT CAME to me as one of the profoundest realizations of my life that my mind is absolutely my own. What enters it and lodges in it and colors it is under my jurisdiction. My thoughts are really under my control, and likewise my moods and emotions, although I had previously thought that these were in the nature of powerful waves that washed up over a man from external conditions to bend him to their will.

One day I was wishing that there might be more peace, order, and beauty in my life, and suddenly the thought came to me "How about your mind—couldn't you improve conditions a little there?" So I stood off, as it were, and peeped into my own mind, gazing at the thoughts milling around in a disordered fashion, and I was horrified by the first intentional inventory. There were grudges, grievances, doubts, worries, preoccupation with physical ailments. Everything in the world seemed to have gone wrong or threatened to go wrong. That day I had "the blues."

That day I also started setting my mind in order. I resolved sincerely to keep a closer watch over my thoughts. I resolved to honor my mind and guard it against unlovely thoughts. I set up a kind of mental signboard: *"My mind is a place of loveliness and ugly visitors are not welcome."* The sustaining thought came to me "Keep your mind an open channel for God." I prayed to God to help me, and He did.

I have often thanked Him that He prompted me to look to my mind, to take an inventory of what is really harbored there, to cherish what is desirable and to throw out what is not. This is something any of us, under any circumstances, can do and should do.

Your mind is your own. It is your own place. You have the absolute say-so as regards what shall enter and dwell there. This fact should be a source of renewed strength and joy to you. You are the absolute arbiter. Of course it will require watchfulness, alertness, fidelity, and sincere desire on your part. Yet it rests with you and is within your capacities. Any good gardener is on the lookout for weeds, wants to pull them up, and is perfectly able to pull them up. He gives his loving attention to the plants that will blossom into beauty. So with you. If you then encounter difficulties that seem too great for human control, you can always have recourse to God. You can turn to Him, ask His help, and put the tangled garden of your mind in His care. He will surely help you to get it back in order.

You will be surprised how much you can do for yourself, if only you set about it. You will be surprised at the number of weeds, at the many kinds already rooted, perhaps hidden, but ready to pop up at a moment's notice. Ugly, fearsome weeds. Thoughts of doubt and fear. Criticism and condemnation. Ranklings and bitternesses. Pain and sickness, sorrow, limitation, lack. Worry and anxiety, weakness and inertia. Disagreeable conditions and circumstances. Thoughts along these lines are weeds. They mar and foul the fair areas of your mind. Don't let them remain for a minute, don't nurture them. Get rid of them as quickly as possible. Pull them up and throw them out. Your mind is your own place, and you don't want ugly things in it. You

want it filled with that which will, in turn, fill your life with joy, peace, love, order, harmony, and beauty.

You may think you have no power over the conditions that fill your life, the thoughts that fill your mind. Nothing is falser than this belief, which in itself is a destructive weed. You have the power, and you may exercise it in accordance with your desire, purpose, integrity, and perseverance.

The sorry fact is that often we really do not want to give up our error thoughts, it is very difficult to give up our grudges. We seem to like to cling to them. We like to exaggerate our ailments and troubles. We like to dramatize them and ourselves. We actually derive a certain morbid pleasure from our "organ recitals" and misfortunes. We want our sufferings to seem a bit worse than the other fellow's. We have had a harder time than most people, and we want everybody to realize just what a hard time we have had. All this is very human. We like sympathy. If other people won't feel properly sorry for us, we make up for it by feeling sorry for ourselves—one of the most debasing processes that can go on in the human organism. We hug our resentments.

If we indulge ourselves in this way, we shall have a fine harvest of weeds, a harvest that won't be pleasant. Sometimes our mind gets so choked with weeds that it is difficult to disentangle and clear it even when we earnestly wish to do so. Then is the time to pray, to cast off every thought pertaining to the outer, every personal conception, and turn to God; to turn the attention to His realm, which is "a realm of light and love, joy and supply, back of the sense world of limitation."

What a source of strength and help it is to realize

and accept this truth! God's realm of love and peace and beauty that can never be marred or destroyed or taken away! Inexhaustible and unassailable! Always there, awaiting our recognition, there for us to think about to our fill! Peace, love, and joy flowing to us in an inexhaustible tide. Probably before this we had formed the very human habit of looking solely to outer circumstances for our happiness and in doing so had been cheated or betrayed. It is a wonderful experience when we realize that joy is a thing of the spirit, transcendent; that instead of being dependent on circumstances, it has itself the power to bring about happy circumstances. Train yourself therefore to acknowledge this spiritual gift, which is dependable, always at hand awaiting reception into your mind. Remember it and think of it. What a wonderful thought to let enter your mind! Say to yourself every morning and many times each day, *"Today I accept the peace, love, and joy of God."* These gifts will surely flow into your thoughts, into your mind. They will transform your mind. They will transform your body, your life, your world.

God's joy is always at hand, yours for the taking. But you must take it yourself, give it a place in your thoughts. And you must make a place for it; that is, drop many other thoughts from your mind. Several years ago I read a statement that greatly impressed me. It was to the effect that as soon as we make and keep our thoughts fifty-one per cent constructive, our battle is won. Our life will take an upswing.

Sometimes we meet people who seem to have lost all their energy, enthusiasm, aspiration, and their very capacity for caring. Perhaps you have reached that place yourself, or at least have days of weariness, boredom, futility, and depression. Most of us have known such

days. Then if we are sincere in our desire to be uplifted, it is good for us to turn to the Father and pray, *"Father, help me to love life."* If we are sincere, He will help us. The way He usually helps is by helping us to weed out the thoughts that are choking our mind and to substitute for them thoughts that will grow and flourish to a happier and more beautiful fulfillment.

Love—we may think that we know all about love, that we have given proper attention to it. But to what degree do we really keep our mind filled with freeing, kind, tolerant, generous thoughts toward people, conditions, circumstances, even toward life? It comes to us with a shock to face the situation squarely and to discover that we really do not love life, that we are tired of it, bored with it, disgusted with it, defeated by it. In that case there is one prime thing for us to do. We must do it quickly. It is as important a thing as we shall ever find to do. We must somehow reawaken our friendly feeling for life, re-establish friendly relations with it. For life is God's supreme gift to us. In our dire straits the first and the best procedure is simply to throw ourselves on God. *"Father, I am discouraged, I am cranky, I am tired. I am all out of sorts, everything is crisscross, nothing matters. I don't seem to know what to do, I just seem to be sick of life. Father, help me to love life."*

The Father will hear you. He will answer you, He will help you. As soon as you face the matter and tell Him about it, you will begin to feel better. You will be relieved, rested, encouraged. You will find yourself getting a different slant on things, new ideas will present themselves, a new strength will arise in you, energy to carry on. You will think differently, speak differently, move differently, act differently. You will

find yourself disposed to feel more patient, more tolerant—even cheerful. Unexpectedly you will run into a kindness; you will be appreciative of it, responsive. Life isn't so bad after all. You will find your interest awakening, perhaps your enthusiasm, your confidence —you are expectant! Something pleasant and delightful happens—you are keyed to receive it. An opportunity presents itself—you catch at it eagerly. It's a good world after all—full of interest, activity, and promise. In the selfsame world—and perhaps under not greatly changed conditions—you feel like an entirely different person. Your thoughts have changed their color and trend. You are responsive to life again. God has answered your prayer.

In an orderly, harmonious, established mind there is no place for grudges and grievances. There must not be if peace is to be attained. Human relationships often offer the trickiest and most subtle obstructions, especially our private, unspoken thoughts. It doesn't do much good to refrain from angry or critical speech if we seethe inwardly with unspoken condemnations. They poison us within, and we throw off poison into the very air. So we must weed up those thoughts promptly and resolutely. By whatever process, we must rid ourselves of them. This is one of the most insidiously difficult tasks the human mind has to accomplish, requiring watchfulness and absolute sincerity. You must want to keep your mind clean, lovely and harmonious, to harbor only thoughts that are freeing, generous, and kind. You must root out every lurking, secret impulse of criticism and condemnation. Yes; often it is difficult. The unwanted thoughts creep up on us unawares. It requires patience and perseverance, trying and trying again; but it can be done.

Sometimes it helps, when thinking of the person who arouses your secret criticism, to say in thought, *"You too are a child of God. You too are heir to His peace, love, joy, and illimitable bounty. You too are seeking to find and know your divine relationship. You want to be radiant and loving, kind and generous and happy, even as I do."* Sometimes it helps most just to put the matter in the hands of the Father, asking Him to take care of it for you, and then try to forget about it. I know a woman who accomplished marvelous results both within her own mind and in a discordant environment by quickly praying at every appearance of inharmony: *"Father, I thank Thee for Thy unseen presence and for the divine harmony that blesses this home."*

Very often our human emotions cheat and betray us. The human way is to let them have sway. We think they can't be conquered, or else we do not bother to think about them and just give them their head. They can be mastered. They must be if your mind is to be peaceful. If your mind finds the way to peace, your life will become peaceful. Over and over I have found this prayer efficacious: *"Today I accept the peace, love, and joy of God."* If your mind and the conditions of your life are disordered, try it. Remember it the first thing when you wake in the morning. Remember it often during the day, under all kinds of outer conditions and circumstances: *"Today I accept the peace, love, and joy of God."* It helps!

It is a wonderful thought to reflect that your joy is from God. All your joy. It is. Nothing can affect it or take it away. Say to yourself, *"I am unified with all the joy there is,"* and feel the universal joy flowing into you. You are attuned to the joy of the universe. You

will grow responsive to this realization, you will learn to rely on it, you will expand under it and find poise and happiness. You will learn how to deal with your negative moods and emotions and find strength, wisdom, and courage.

It requires great courage and wisdom to deal with grief. Grief is utterly personal, it is very human, it all but overcomes us; but grief never helps. It is difficult, however we try to deal with it. It is apt to master us and often does. Often it seems heartless to try to master it; it seems heartless to try to let go of it. But what good do we achieve by clinging to it, either for ourselves or for any one else? Is it not better to lift the human mind up toward God and give this load, too, into His care? "Cast thy burden upon Jehovah." The hour of grief is the time of times when we must turn to God, to His light, His enduring promises, His strength, security, and love. No human power or wisdom can help us then. Only God. Let Him through.

"I will fear no evil; for thou art with me." There is beauty and peace in fearlessness, and beauty and peace will reign in your mind when it is filled with fearless thoughts, thoughts of divine guidance and protection.

Do not allow yourself to become fearful and anxious even for the safety of your loved ones. Again, it requires courage to relinquish personal thoughts and fears. But be courageous in this way: Let the fear thoughts go and give your dear ones over to God. Remember who and what God is. Surely you can trust Him! Let your reliance on Him so fill your mind that it will blot out every thought of fear. Instead of worrying and fretting in the human way, lift your mind up until it can hold this thought for your dear ones: *"God is taking care of you. The Spirit of the Lord*

watches over you and keeps you in perfect safety. His Spirit is now guarding, protecting, inspiring, and guiding you in all your ways."

This thought illumines and calms your mind. It gives comfort, brings peace. It produces tranquillity and strength. It helps you and helps your dear ones. Instead of holding over them the shadow of your worry and tension, by your thought you are blessing them. Let your every thought be a blessing.

Watch your thoughts. Catch yourself up when you find yourself thinking unwholesome or unworthy ones. Say to yourself, "Would Jesus think this?" Try to imagine what Jesus would think in its stead; and try to think—dare to think—the Christ thought of love, wisdom, security, joy, and peace.

It requires patience, determination, imagination, faith, and sincere desire to build your mind toward loveliness. It requires perseverance. But it can be done. Almost at once your efforts begin producing results in the outer. Fifty-one per cent—get across the halfway mark in your percentage of constructive thought and your goal is won!

Like every other training enterprise it becomes easier with practice. Your mood is your response to conditions around you. If it is favorable to your peace, happiness, and achievement, make use of it. If it isn't favorable, drop it, change it. You can!—by changing your point of view, your trend of thought, your habits of mind, even by temporarily changing your occupation. Do something for a while that is entirely different, that interests you, that you enjoy doing. Shift the focus of your attention. If a thought disturbs you, drop it. Turn to something pleasanter. If you seem unable to find a pleasant thought, manufacture one. In fact you are not

manufacturing it, for in reality there are plenty of pleasant thoughts divinely true. But you have to open your mind to them. Marvelously beneficial results have been attained by the simple process of making a list of pleasant, happy, desirable things and dwelling on these from time to time during the day.

The color and content of the mind is strictly up to the individual, regardless of outer circumstances. If your "frame of mind" and your thoughts are unsatisfactory they can be changed. Sometimes it may seem difficult to do, but it can be done. Your mind is your own, and you are the sole arbiter. It is up to you.

Remind yourself that you are one with all peace and love and joy everywhere.

Coax your thoughts. Be kind to them. Give them a new impetus, a new interest.

Your moods do not depend on outer circumstances. The reverse is true. Say to yourself:

"Today I accept the peace, love, and joy of God."

"There is a realm of light and love, joy and supply back of the limitations of the sense world."

"My mind is an open channel for God. I think His thoughts after Him."

"My mind is a place of loveliness. No ugly thought can enter there."

"Father, let Thy kingdom come forth on earth as it is established in the realm of divine harmony."

Trust no future, howe'er pleasant!
Let the dead past bury its dead!
Act—act in the living present!
Heart within, and God o'erhead.

—LONGFELLOW

Life Is Consciousness

BY EMMET FOX

Reprinted by Request

I FEEL IT TO BE a great honor to have the opportunity of speaking at the Unity headquarters. As Charles Fillmore has said, I feel very familiar with the Unity message, for I have read it for over thirty years.

Of course that is giving myself away quite a bit, but people on the platform always give themselves away sooner or later, so it may as well be sooner.

I have lived all my life in London until recently, and we were there, I suppose, about forty-five hundred miles from Kansas City, and it gave me the opportunity to realize how far-flung this work has been. I doubt if you people here at Unity realize how great and how big a work the Unity work is.

The Truth movement, as we call it, is the most important in the world today. The Truth movement, which centers in the belief in the omnipresence and availability of God, is the most important thing in the world, because it is the only thing that can save the world. Nothing else can. Everything else has been tried.

People have tried to build up might and power, and have used it to wreck themselves. Man has built up intellectual power, and especially since four centuries ago, since the Renaissance, education has been intellectual. People are surprised when you tell them that there is any other kind of education.

Those of us who have had the advantages of a

higher education know that so-called intellectual study gives very, very little help in the practical business of living. This Truth movement comes along, takes hold of people, changes them, restores health if that has been lost, restores estate if that has been lost, restores self-respect if that has been lost. It puts people on their feet, and shows them that there is something worth living for.

Among the various sections of the present-day Truth movement Unity is probably the most important. Your work is practical. It has the character and quality of Jesus Christ, because it is kindly and friendly. You do not put fear into people. When they come, you tell them that God is the only power; to relax, and become quiet, and turn to that power; and that is the highest message that you can teach.

I am one of Mr. Fillmore's spiritual children, so I just thought I would say that before getting on to the thing that I actually came to say.

I am not speaking to the general public now but to the people who are devoting their life to the study and expression of this Truth.

I think it is well this morning that we remind ourselves what it is that we really believe and have. The answer is that we really have the key to life. We do not just approach life from a particular angle as other schools of healing do, but we have the key to life; and that key is that *life is a state of consciousness.*

The explanation of all your problems, the explanation of your difficulties, and the explanation of your triumphs in life boil down to this: *Life is a state of consciousness.* That is the beginning and the end. That is the final step in metaphysics. All the other steps but lead up to that.

Isaac Pennington, the famous Quaker, said, "All truth is a shadow, but the last truth." And the last truth is that life is consciousness. You are and you have and you do in accordance with your consciousness. That is the beginning and the end. There are other ways of looking at life that are superficially correct, but ultimately the final truth is that your life is a state of consciousness. Your so-called physical body is the embodiment of a part of your consciousness. Your home is the embodiment of another part of your consciousness. The kind of work you are doing—whether you are in work that you love, or whether you are doing drudgery that you hate—is the expression of your consciousness at that point. The kind of people you meet, the people you attract into your life, are the expression of your consciousness about your fellow men.

If you came to me and told me that you can't get along with people, I should tell you to get a card about the size of a postcard, and write this on it, "*Like attracts like,*" and then put it inside your closet—not where other members of your family will see it, because that would sometimes be embarrassing. When you are grumbling and finding fault they could point their finger at it, and that would be very embarrassing; so put your card inside the closet.

People come to me and say, "If you only knew the kind of family I have, if you only knew the kind of people I have to be with and work with!" I say, "The law of Being says, 'Like attracts like.' "

The ultimate explanation is that life is a state of consciousness.

Take this table. You say this is solid wood, and that is true as far as it goes. But the next step, going deeper, is that we find it is really made up of mole-

cules with great distances, relatively, between them. So it is not solid at all. It is made up of molecules, and that is true as far as it goes. These again are made up of atoms, and these of electrons and protons, and so on. We hear talk of vibrations, of rays, of all these things, and they are good descriptions as far as they go; but in the ultimate, beyond all these things, we come back to a state of consciousness as the life.

Before you change your state of consciousness nothing else can change.

All trouble, all disappointment, all depression, all limitation is a state of consciousness. People are trying to change outer conditions but leaving their consciousness unchanged, and it cannot be done.

The only fundamental way to change things is to change your consciousness, because you always must and always will get the conditions that belong to your consciousness. You cannot cheat nature. You can drag to you, through will power, certain things that do not belong to you, but you can only keep them for a short time. The moment you take your hands off they fly away. That was the real cause of the financial collapse of 1929. Then Wall Street made its famous nose dive. The prosperity that had been built up was not true prosperity. People had been gambling on the stock market and elsewhere and had attracted or dragged to themselves prosperity that they were not entitled to by right of consciousness, and of course they could not keep it.

The same thing applies to health. You can compel a certain part of the body to picture health for a short time, but if you do not have the consciousness of health you cannot keep it. You "heal" a person of rheumatism and he has sciatica, you "heal" him of that and

he has trouble with his sight, you "heal" his sight and his right lung weakens, and so on. These are not healings. They are temporary cures, because they are attempts to put into the body something that doesn't belong there by reason of consciousness. When you want to change your problems or your life, you can see at once that the only scientific way is to start in to change your consciousness. Likewise you must change the consciousness of a patient if you want to heal him. Nothing can come to you permanently, nothing can stay with you permanently, except what you are entitled to by your consciousness.

Emerson said, "No man and no institution was ever ridden down or talked down by anything but itself." They may slander you, but nobody can hurt you except yourself. Nobody can wreck a church or a center or a movement or a country except itself.

A woman said, "I started a center and everything went beautifully until some horrible person spoiled everything." I replied, "You are the horrible person who spoiled your center, because if you started a center and it didn't go, then you did not have a right consciousness for that work. You should have changed your consciousness until you did have a good center, and then nobody else could spoil it for you."

Your body, your home, your city, your country, the universe is a picture of consciousness. Your private life outpictures your own consciousness. The national life is the outpicturing of the national consciousness. So you see how foolish it is to try to change the outer picture without changing the inner consciousness.

People come to me and say, "I am broke. I need a hundred thousand dollars. I need the money." Or, "I have had a quarrel with somebody," which usually

means that they expect the other person to bend to his will and come crawling to his knees for forgiveness. They say, "Put these things right." I say, "Change your consciousness. I do not treat for money. I do not patch up quarrels like that. But I do help you to change your consciousness." Some of them smile and say, "Oh, no, my consciousness is really quite good. Other people are to blame—my mother or my sister." I answer, "No; the real trouble is in your consciousness, and all the time you are trying to work on outer things and leaving your consciousness unchanged, no permanent good can come to you."

The movies came to the big cities first, and finally arrived in a remote mining camp in the Rockies. The picture was announced and the tent was put up. The residents had never been to a movie before. The tent was packed with cowboys and miners, and at a given moment during the showing of a blood-curdling melodrama the villain began to choke the heroine. An old cowboy in the front row pulled out his gun and fired six shots into the villain. Everybody laughed, because in those days a gunshot didn't mean much more there than it does today in New York or Chicago. There were only a few bullet holes in the wall, and of course the picture went on as scheduled.

Why do we laugh at the cowboy? You all laughed, you remember. What should he have done? Instead of firing at the screen, he should have turned around and fired into the projector. That would have stopped the picture.

Too often you try to change outer things instead of changing the inner. You are firing at the screen instead of the projector. So nothing happens. But when you start to change your consciousness you are firing at

the projector, and then things happen. If you don't like the picture on the screen, change the reel. If you don't like the picture you are seeing, and would like to see some other, you wouldn't get a cloth and rub it off as if from a blackboard. You would take out that reel and put in the reel you want.

The scientific way to approach life, if you do not like the picture you are getting, is to change the reel.

How do we change the reel? By rising in consciousness. The only real healers are practical ones. I have met a few so-called theoretical healers. I have met people who told me just how healing should be done. They understood the theory. They knew how it should be done but couldn't do it. They were purely theoretical.

The way to meet a problem is to raise your consciousness. If you do, the problem disappears. In the Bible the valleys always stand for trouble, sin, limitation, the mount for uplifted thought, and prayer for understanding. We must go into the mount; raise our consciousness.

Most people if they have a problem concentrate on the problem. They take it to bed with them and stay awake all night thinking it over. Let go of the problem. Rise above it in consciousness. How can you do this? Go up quickly, in a flash if you can; but you can't always do it that way. You will find that by reading the Bible, or some available spiritual book, or a Unity publication, or by repeating some favorite hymn of exaltation, your consciousness is rising. If a diver goes down to the bottom of the sea he wears lead shoes, but if he wants to come up to the surface of the water quickly he kicks off the lead shoes. Then he rises rapidly. When we rise in consciousness we kick off our shoes, and then we begin to be healed,

or the patient begins to be healed. But you have to heal the consciousness.

There is no other way. The great key to consciousness lies in the "Word," which Unity has been teaching for fifty years. "In the beginning was the Word, and the Word was with God, and the Word was God." All things are made by it, and without it is not anything made that is made.

The 1st chapter of John is a reflection of the 1st chapter of Genesis; that is, the Word, the Logos. The Greek word *Logos* means the great creative Word. The great creative word is I AM. It is the secret of life. We are given it in Deuteronomy, and Jesus identified Himself with it. Jesus was a great reader of the Psalms and Isaiah and Deuteronomy. The key to life is not somewhere out of life. You won't go up to it. No great seer or saint will go up and bring it down for you. It is not thousands of miles across the sea. It is very nigh unto you. It is with you all the time. It is the great secret. All through history mankind has felt intuitively that there is a way out, if only it can find it. All the old fairy tales tell the story again and again. Aladdin had a wonderful lamp. He rubbed it and received the things he wanted. You know about Cinderella. She was in the kitchen, miserable and unhappy like so many others, and then something happened. A pumpkin turned into a carriage, and a pair of white rats turned into white horses, and so on. But there must have been a change in Cinderella's consciousness first.

Always men and women have felt intuitively that there is a way out; that it is not necessary to be angry and mean and resentful and bitter; that it is not necessary to grow old and die; that it is not necessary that

man should fight and grab for property and food. What is life worth if living is to be a constant struggle for necessities? Men and women have always known that there is a way out if only they can find it. They have always known that God means all life to be noble and creative and joyous. It is true. The way out lies in the spoken word. In the Bible the word means any definitely formulated word—not just the drifting thought that floats through your mind. The word is creative, and the strongest and most creative word is "I am." Whenever you say "I am," you are calling upon the universe to do something for you and it will do it. Whenever you say "I am," you are drawing a blank check on the universe. It will be honored and cashed sooner or later and the proceeds will go to you. If you say, "I am tired, sick, poor, fed-up, disappointed, getting old," then you are drawing checks for future trouble and limitation. When you say, "I am divine life," "I am divine Truth," "I am divine freedom," "I am substance," "I am eternal substance," you are drawing a check on the bank of heaven, and surely that check will be honored.

Remember you don't have to use the actual grammatical form "I am." Every time you associate yourself with anything, or think of yourself as having anything, you are using a form of "I am." The verb "to have" is a part of the verb "to be." In the very ancient languages, there is no verb "to have." It is a modern improvement like the radio and the automobile. "I have" means "I am," because you always have what you are, and you do what you are.

That is the significance of "I am," and more people have come to know about it than ever before, and it is a wonderful thing. Unity has taught it. In the Truth

movement in London we taught it. But few people realize what it means. Whatever you associate yourself with, that you are bringing into your consciousness. What is the first thing we do when we talk at all? We say, "I am this," "I am that." Perhaps my father was Mr. Jones. Therefore I am a Jones. The neighbors across the way are Robinsons. They are strangers to me, because I am a Jones. Immediately the baby picks up all the prejudices of old man Jones. Or we say, "I am a Frenchman," or "I am a German," or "I am an Englishman." The Frenchman gets a great many prejudices concerning the German and the Englishman, the German gets prejudices concerning the Frenchman and the Englishman, and the Englishman gets them concerning the Frenchman and the German. Why pick up any prejudices? Then the child grows older, and of course his family is interested in politics. Again he sets up in his mind a whole army of prejudices. He belongs to a certain party because his father does. He goes to a particular school or college and collects more prejudice. He should use the "I am" to say "I am for freedom." He should use it to throw down the walls of resentment.

It is your "I am" whether you use it or not. But there is one thing that nobody can do for you, and that is save your soul, because nobody can speak the "I am" for you. Nobody can say "I am" for you or another; he would have to say "You are" or "He is."

In Revelation we read, "To him that overcometh . . . I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." The white stone means the ascension of the divine nature, because of its purity. The new name is the new character and the new life. You speak

for yourself and you save your own soul.

Teachers can write books for you, they can talk to you—my goodness, how some of them can talk—but they cannot save your soul, because they cannot talk for you. When any one uses "I am" for you, it becomes "You are." It is *your* "I am" and nobody on earth can use it but you. The "I am" is God in action. God is not a man. God is working through you. You are not separated from God. God does not sit far up in the sky and send you a good idea. God is the I AM sending you a new incarnation, a new creation. Whatever you are, that you create. You are the I AM. God knows Himself in consciousness and that is knowing God.

I want to emphasize this point. You build your consciousness with your "I am." Nobody else can do it for you, and you can't cheat. Sometimes you can cheat in business, sometimes you can in gambling, but you cannot cheat with the "I am." Appearances count for nothing. Your consciousness is built with the "I am." According to your "I am," so your conditions. You are not using the "I am" only when you think and speak, only with your affirmations. Perhaps this has been a weakness in our movement, that we have tended to overrate affirmations. We have to use them because they are a memorandum of what we are to think. Those words in UNITY are a memorandum. But you are using the "I am" in every action all day long. Every action that you do all day long you are building into your consciousness. You will never build anything into your consciousness until you do it with practice. Meditating an hour in the morning before breakfast helps very little unless you carry the realization with you into your everyday living.

If you lie or cheat or are selfish, then that is what

you are building into consciousness. We have dwelt so much on thought (what we call words), but we haven't always insisted that it is the practical conduct all day long that builds up consciousness. People tell me that they spend an hour every morning building up their consciousness, but often as soon as the hour is up they have forgotten it.

You build your consciousness by the things you do all day long. It is by such things that we are judged. God does not judge us. We judge ourselves by the consciousness we build, because life is a state of consciousness.

House Blessing

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal windowpane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall;
The peace of God, the peace of man,
The peace of love, on all.

—ARTHUR GUITERMAN

Lovingly in the Hands of the Father

A TRUE STORY

BY EVELYN WHITELL

Reprinted by Request

I WAS called over the telephone by some one in trouble. That was nothing unusual, seeing that my life has been dedicated to service. The only difficulty with the call was my lack of leisure to give it attention.

The woman's voice was imperative. "I must see you," she declared, "even if it is only for five minutes."

Minutes to me were golden; but the memory suddenly came to me of something said years ago by a man of wide experience: "You can find time for anything that you really want to do." Since then I have found that we always work in by a side door or through some crevice the things that are nearest to our heart.

I have, too, a very literal way of accepting the Scriptures. I take a promise as it is given, and when I am told that the Lord will provide, I know that His provision includes time for the necessary things of life, as well as our daily bread.

The woman in trouble met me at the door of her boardinghouse. She was tall and good-looking, with a pleasing personality. She was the caretaker of the place. "Caretaker—yes, and I've been in this place five years," she explained. "It was the only work to which I could turn after I lost my money. Before that I had always been used to a home of my own, but now for five years I have been working for strangers, doing the work of

an ordinary janitor—scrubbing, cleaning, answering telephones, smiling on the guests when many a time I felt inclined to kick them. I'm so tired of it all that I have grown to hate the dawn that brings the pots and pans into sight again."

On my arrival her expression had been full of hope and anticipation. As she talked her expression changed. The light of battle was in her eyes. In a moment I sensed what she had been building into her world during five years.

"I've done all in my power to get free from this," she continued, "but I can't even find time to look for anything else, and I don't dare throw out the dirty water until I get the clean. Every day I make up my mind to answer advertisements in the evening paper, but when evening comes I'm so worn out that I care for nothing but sleep. What would you advise me to do?"

"What do you want to do?" I asked.

Fortunately she knew. The majority of discontented persons are aimless seekers without any definite goal toward which they can steer.

"I want to be the head of a large hotel," she replied, "where I can meet people from all parts of the world —where my work will be to supervise and to entertain the guests instead of having to cook and to clean for them. I have studied much, I have thought much in times past, but all that has been pushed out of my life by the roughness of what I have had to do here." Her voice was appealing. "How am I going to get this?" she asked.

It would have been quite easy for me to find a position such as this capable woman wanted, but I knew that, unless her outlook on life became different, she would not be much better off in a better situation.

When the disciple is ready the Master is ready also. She had with her own hands closed the door to her good by her mental outlook. True and conscientious, she had neglected none of the duties laid down as her share, but she had detested those duties while she had done them. While she had worked, she had fought. One thing I knew she lacked, and that was love.

"You are quite right," she responded when I told her this. "I have fought rather than trusted. While I have prayed to God for deliverance, I have blamed Him for not sending it. I could not think of Him as a God of justice while He favored others and left me in the lurch."

"God never favors any one," I tried to explain. "We prosper as we walk with His law. Nothing was ever gained by fighting. What we fight always fights back. Before you can be free, you must learn to love the place where you are and know that you are doing God's work, even if it is only washing the pots and pans in a boardinghouse."

I had with me a Truth statement, one that I use constantly, one that I have never known to fail: *"I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me."*

As we repeated it together, her face changed; the hard lines of her mouth melted into a smile. *"Lovingly in the hands of the Father,"* she repeated.

"Dwell on the word 'lovingly,' " I said.

Then for a moment we kept our eyes closed and realized that the great God of love was taking care of her problem and was solving it for her in His own beautiful way.

Early the next morning she called me over the tele-

phone. Her voice was full of optimism. "I went to sleep with those words on my lips," she said. "I awoke in the middle of the night with the usual worry thought, 'What next?' But I just repeated, *'Lovingly in the hands of the Father,'* and I rested again without a fear.

"When the alarm clock awoke me to early morning duties, and I thought of all that I had to do, I just smiled and said, *'Lovingly in the hands of the Father.'* I am going around the house now with the vacuum cleaner, and it's saying with me as I run it, *'Lovingly in the hands of the Father.'* I'm scrubbing out bowls and repeating, *'Lovingly in the hands of the Father.'* "

"Keep it up," I said, "it'll work."

The next morning brought her voice of joy over the wires again. "I don't know whether the sun is shining or not," she said; "the sun is in my soul. I've stopped flinging down the dustpan because it happened to be a dustpan. I'm singing to my cloth, as I wipe up the floor; I'm peeling onions and stemming cherries and saying, *'Lovingly in the hands of the Father.'* When the grocery boy left his dirty footmarks on my clean steps, I smiled at him and said, *'Lovingly in the hands of the Father.'* There's so much love in my heart that there's not room for anything else."

The third day came and her voice was not quite so optimistic. "Well—I've kept it up," she said, "but nothing has come."

" *'Lovingly in the hands of the Father,'* " I replied and, satisfied, she went back to work.

Sweetly and patiently she worked on her affirmation, and before the end of another week the opening that she had craved became visible. Her voice was tense and nervous when she called me over the telephone.

"Two real estate men were here last night," she

said, "and in the course of conversation they told me that they were on the lookout for a woman to be manager of that big hotel, the St. A——. Of course I offered my services. They took my name and address and said that they would speak to the owner. They went away this morning, and I'm so afraid they won't return!"

"*'Lovingly in the hands of the Father,'*" I replied. "We are asking only for what is for your highest good. If your work is in the St. A—— hotel, you will be taken there."

Three days went by. Over the telephone came the voice again: "Well—those men never returned. I have not heard a thing."

"*'Lovingly in the hands of the Father,'*" again I repeated. "The fact that those men were led to your house shows that the law is working. Remember, God never closes one door without opening another."

Three more days—then over the telephone came a voice alive with gladness: "They've sent for me to go and see the owner of the St. A——. I'm to go this very day. But suppose when I get there he doesn't want me—suppose I'm not the kind of person they need?"

"*'Lovingly in the hands of the Father,'*" I said.

Of course she got the situation. She went with the word "lovingly" on her lips and the realization that what was for her highest good should come to her. She went fearlessly, trustfully, and she conquered where others had failed. She got the position.

She carried "*Lovingly in the hands of the Father*" into everything that she was called to do, and when a month had passed the owner of the place came to her. "I don't know what you have been doing to this hotel," he said, "but the whole atmosphere has changed. It is now just what I've always desired it to be. While for-

merly we were losing out on every side, now we never have an empty room. But what pleases me most is the class of people we are attracting, the kind that I've always wanted. What is this magic you possess?"

I can imagine the smile on her face as she answered, "It is no secret. It is something I want the whole world to know. Before I found it I was just like thousands of others—worrying, fretting, praying for the future. But my eyes were opened by the words that I'm writing on the heart of every one who enters here: *'I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me.'* "

My Father

My Father! O the perfect bliss
Of being called Thy child!
To know myself Thy son, Thy heir,
Joint heir with Jesus, Son most dear,
The heavenly, undefiled.

My Father, since I am Thy son,
I claim my heritage
Of health and wealth and beauty bright,
Of love, and youth, and true delight,
And wisdom of the sage.

Yes, this I know: All that I ask
To me, the son, is given,
And sweet contentment fills my breast,
I am of Thee supremely blest
With purest joy of heaven.

—LILLIAN FOSTER COLBY

What It Means to Be Liberated

BY THOMAS L. MASSON

Reprinted by Request

IT IS ONLY after the attainment of liberation (the gift of God) that one realizes the deep spiritual significance of each step leading up to it. Many have been writing or asking me lately whether I have really attained liberation, and if so what it means to me?

Among others this is, it seems to me, a distinct sign that, perhaps more than ever before, thousands are seeking a way out of bondage. Certainly everybody wants to be happy, not in the false, fleeting sense of physical happiness, but happy in the real sense, in which one becomes full of light—"the light that never was on sea or land."

What I like so much about these beloved friends—most of them personally unknown—is that they want not to be preached at but informed; they want me to tell them just what happened to me. This shows that wonderful trait of self-reliance so conspicuous among Americans, due to our pioneer beginnings and our early town meetings. We are physically and mentally an independent folk, earning this independence by struggle and fostering it by geographical isolation, an isolation however that has been somewhat shattered by the World War and its aftermath. For in a very practical way we are beginning to see that we cannot permanently separate ourselves from the rest of the world, thus revealing to ourselves on a larger, international scale the fact that human beings are unified, unseparate.

Meanwhile these friends in increasing numbers

have been asking: "Are you really free?" "What did you do to get that way?" "What books did you read?" "Does it take a long time?" And so on. Many of these questions show just the ordinary curiosity of those seeking some new game. But most of them go much deeper, showing desperate longing; they reveal tired souls looking for light. How indeed is it possible to linger by the wayside even for a brief moment and not give one's best for them?

And upon the very threshold of my testimony let me refer to or rather hint at the confusion in terms, the double meaning, that every word conveys. For example, I have just mentioned the spirit of self-reliance, because this shows that Americans in the final close-up purpose to think it out for themselves. Yet this very quality, at its extreme, is far removed from humility. It is self-assertive, egotistic, what we have termed braggadocio.

What of that? Well, then out of the darkness comes the light, out of evil good. Our desires, our ambitions and appetites, our passions, are not unlike the crude oil that gushes out of the earth, with all its potentialities, and that has to be refined over and over until its coarser elements are removed and through "fire" it becomes pure. Every sinner, so called, has thus within him the potentialities of all saints, just as every saint has the transmuted qualities of all sinners.

When I first began definitely seeking Truth, I was doubtless in the same relative position as many of these beloved friends who are now seeking it, and by way of consoling them it will be well for us to be silent for a moment and dwell on those burning words of the Master "Seek, and ye shall find," which for twenty centuries have cleaved their way direct to the heart of mankind.

I was among the indifferent, and the first step that

I took on the way to Truth was through an idle and somewhat cynical curiosity. This rapidly ran into a desperate search; for my irreverent stepping onto holy ground had brought my material house of cards tumbling about me and might indeed have destroyed me if I had halted there.

But having been a newspaper reporter, I had learned never to stop halfway to any destination. You have got to bring home the news no matter how seemingly insurmountable the task. So it seemed as if I had to keep on after this for a long time, barking up all the wrong trees in the bewildering forest of life—trees of philosophy, psychology, science, religion, and what not—until one day, while thinking of nothing in particular, I was suddenly seized by a complete conviction of the presence of Christ, and within me I was overwhelmingly conscious of a great light. It seemed as if I were flooded with light, which by the clock lasted maybe fifteen minutes. During that time I was completely carried out of my sense life. That experience changed me completely. I was never the same again.

I do not think that there is any explanation for this in sense terms. No argument prevails against it. It is conclusive. It is proved, manifested in one's life. One is compelled.

As after this I came gradually to know others in their spiritual entities instead of their physical bodies, which, so to speak, began to drop away from them, I saw that everybody *is* and that there is no separation anywhere. This awakening or new birth is just like the sudden opening of a door that takes us into an inner chamber, where we know that we not only are but always have been, only we haven't seemed to realize it before. In this situation we feel our past lives infolded

within us, although I myself have never paid attention to them. To be frank, I have been too busy with the present.

Therefore I believe and know that in their spiritual consciousness all men are born equal, as children of God, heirs to His kingdom. If they do not know it (just as I did not know it before it was made plain to me), this does not mean that it is not so, but simply that they have not become consciously aware of it.

Just as soon as we discern Truth we see that it has always been Truth, just as when we discern the manifestations of electricity we know that the law governing electricity has always existed. Or conversely let us take a man classified as a criminal. Having detached myself from the personal sense of things, I see him only as a child of God. Inasmuch as spiritually there can be no separation, he immediately perceives in his soul that I thus recognize him as a brother soul, but he sees this only faintly—or shall I say in flashes?—because his consciousness is enveloped in his temporary-world dream.

And this, mind you, is an incomplete description of a principle of Truth that cannot be fully expressed in sense terms but is understood by those who experience it.

Now, by this act of recognition this man may be awakened; and from that moment his regeneration may start. If it doesn't start then, it may later. You see, we all are, without any exception, children of God, heirs to His kingdom, and when we are "saved" we are just coming back to our real self.

In my own experience this illumination, as stated, opened the door, and I was on the way; thereafter it only remained for me to "go through." I may not speak

for others; but for myself I will repeat that I was compelled, somehow, someway.

I do not think that the friends who have written to ask me what it means to be "liberated" are essentially interested in physical details—which after all are results or manifestations—so much as they are in the ways and means. In this respect the value of honest testimony is great. When I learn from a friend that he has experienced what I am now going through, it is not only a help; it gives me something—so to speak—to set my teeth in. When people ask, "What is the value of prayer?" or "Do you believe in a personal God?" or "How long does it take?" or the like, these questions, none of which is new, have to be answered over and over in the light of fresh testimony because we do differ in our human temperaments. What I learned almost immediately was that this opening of the door, this sudden and startling illumination of the Christ within me, was only the beginning; thereafter succeeded an inevitable series of adjustments, still going on. Once acknowledge this presence of the Master, and know it, and you will afterward be compelled to go through a long-sustained and plainly directed process of regeneration. While the way of the cross is painful, only the lower self suffers, and this is nothing compared with the ensuing peace.

The first struggle that I had was with the terms used in Truth literature. I suppose this is something that we all have to go through with, our difficulty being in proportion to our education. Those who have read but little in controversial literature have a great advantage in getting the simple grasp of Truth, for they have no accumulation of intellectual deadwood. The disciples of Christ were simple, unlearned men, and He Himself

spoke in the common terms of the common people. This of course is only one phase of His greatness; He was the supreme artist of all artists, the supreme scientist of all scientists, the supreme orator among all orators because in all these ways He functioned from the divine source of all knowledge, of all artistry.

Plunging as I did into a forest of ecclesiastical and mystical books, I suffered greatly in my mind, yet all the time I never quite lost sight of the one God: I saw that there could be but one source. The terms by which this source were designated were so numerous that at first I felt somewhat like a stranger getting off the train in an unknown city and being surrounded by a multitude of hotel barkers. Yet after all it is quite easy—if one meditates on the words of Jesus and then applies them by faith to one's daily life—to see that He comprehended everything when He called God "Father." It was at this point that I was confirmed in my growing faith through reading the words of Brother Lawrence, who wrote: "Having found in many books different methods of going to God, and divers practices of the spiritual life, I thought this would serve rather to puzzle me than to facilitate what I sought after, which was nothing but how to become wholly God's. This made me resolve to give the all for the all."

These words were a great help to me, for I saw that by an act of faith, by giving all, there was nothing for me to pray for except to ask God for the necessary understanding, in each instance, that would confirm my faith. And this understanding always came; frequently through teachers who invariably appeared at the right moment; through books that were placed before me with the right answer indicated; through many other channels. I saw that each term was a symbol of

that which was within it and had its opposite; that there was no darkness without light, no evil without good, and that so far as visible objects and personalities are concerned, they have their outward and their inward meaning. For instance, your earthly father draws your love, your respect, your devotion, your companionship; and in its most beautiful aspects it is a wonderful experience to have such a father. This earthly father is only a faith symbol of your heavenly Father; but it is through knowing this earthly father that you gain the inner, deeper, spiritual meaning of the heavenly Father. Jesus put it in this way: "No man can come to the Father except through me." That means quite definitely that the eternal Christ is manifested in material forms that directly connect us with the infinite intelligence, God the Father. In short, the only means that we have of expressing ourselves here and now, in this mortal life, is through our senses; but even a little faith can make us see the working of the divine law back of outward things. Thus it is said that a woman once went to Krishna, asking him how to find the love of God. He asked her who it was she loved most, and she said her brother's child. He told her to go back and love this child more. She did so, and behind the child she saw the form of the Christ child.

The simplicity of the presence of God the Father—if you have but the vision to look for it—is manifested everywhere, through any form: the next one you touch is Christ. Believe that and the mist of negation melts: you see things as they really are, in their immortal glory.

I WAS TAUGHT THE FOLLOWING TRUTHS:

THAT it is not enough to acquiesce in or to give one's intellectual consent to the statement of any part of the divine law but that one must take it into one's

heart and soul: to live it; indeed to be ready to die for it. "When the disciple is ready to learn, then," writes Mabel Collins, "he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won. The mind may recognize Truth, but the spirit alone can receive it."

THAT the kingdom of God, and all the principles that lie back of the universe, is within and not without me, and therefore all problems can be solved only within my consciousness and not without, the manifestation following.

THAT faith is substance; therefore I never have to bother about my material supply but "only believe," and abiding in this understanding of Truth, I never have too much or too little. Indeed the law governing supply is so simple that it is rarely understood except by the few. As substance is faith, or vice versa, it follows that any sense of lack of substance is lack of faith. This at first is difficult to understand, because with our sense eyes we *see* only material objects, and thus as we think in terms of money, which is merely a medium of exchange, we believe that if we have money on hand we can purchase what we like. This of course is quite true when we function only from without or on the sense plane. But just as soon as we start to trace the money back to its source, we have to keep going back and back, as scientists have to do when they are looking for the source of life in laboratories.

After a while we come to an impasse. Most of us —unless we have an independent income that comes from property or other possessions—trace the money back at once to our work. Then we have to go back of our work to see how we came to do it at all and why

we are paid for it. This is just the beginning of the process of self-searching that in its finality leads to the Christ within us. At first it seems to be our conduct, our training, our skill, our gift; then we come to see that in our human capacity we are quite helpless. True, we are educated and skillful and seemingly self-made, but at any moment anything may happen. We may be taken sick, lose our job, and so on. As soon however as we come to study the divine law that is within us, we find that when we yield ourselves to it in faith everything necessary is provided for us. We notice that the spider spins his web without preliminary instruction. His web is sticky, for before he begins to spin he exudes an oil, and he puts this oil only on those parts of his body which come into contact with his web. You see, he is out of time and out of space, for these things are controlled by the divine law. The entomologists call it instinct; we call it God. The spider is only one instance; thousands of others could be given.

When we give up this struggle to assert our petty finite self and let the divine law work within and for us, we become spectators and our supply is infinite. We are provided with oil but only with what oil is necessary. So it is with other things. When we selfishly try to accumulate unnecessary supply, we are giving notice to God that we don't trust Him.

In my consideration of supply I learned that my part is to watch my step, not to get nervous or remorseful or regretful about it but just to keep myself fit. I owe this to God, just as I owe it to the builder of my motor car to see that it is kept in good condition. You see how simple it is if you follow the Christ, who always puts Truth in the simplest manner.

THAT by practice, continually stretching my mind

and thus functioning as much as I can in the eternal, I am enabled to dispose of the past and the future and assert the now. By getting rid even in part of these bugbears of the personal consciousness I found that desire for material things began to fade, as did ambition and other inconveniences that tend to make us restless and unhappy. In consequence I had more than ever before because, since I was unlimited in my thought, I was not restricted to any particular attachments. Furthermore I had an occupation that, being internal, rendered me quite independent of any outside props. Not that I found it particularly necessary to be alone, but only that I found all the more joy in being with others because I was living with their spiritual beings rather than with their time-bound selves, and in some manner both they and I knew it although we did not have to talk about it. If this seems mysterious, all I can say is, try it!

THAT when I am troubled by the alleged faults, lapses, or aggressions of others, I have only to correct my own inner consciousness in respect of these appearances, and the others immediately respond. Most of our criticism of others is due to our being dependent on them in some way, which in our innocence we do not understand. Hence when they do something that we think is wrong we try, often desperately, to correct them, because we think that we are being hurt. For example, a father may be proud of his son, but if the son does something that the father thinks is wrong, the father's correcting the boy is not alone for the sake of the boy but also for his own sake: because he stands in awe of public opinion. But when the father realizes this, he will often discover, perhaps to his consternation, that when he frees himself of all selfish motive

the son will come to him and ask for help. I know this by long experience.

Of course we have to rebuke so-called evil. We have to stand firm in our own convictions, but we need to do this in fear and trembling, first seeking within ourselves whether we have any false attachments; that is, whether we speak from the eternal or from the temporal; from our higher or from our lower self.

THAT there is no necessity for my earning a living —the belief in such necessity being a widespread error —but that so far as work is concerned I never have to take the initiative, to face any issue, or to act from anxiety or fear; that I only have to obey by doing thoroughly the first thing that presents itself, no matter how trivial; and that by preserving this attitude I am kept so busy every minute that I have no time to think of anything relating to myself.

If this statement seems also difficult and mysterious, it is quite possibly so owing to the prevailing ignorance of what constitutes the true fruit of work. Laying aside for the moment the question of training and tracing all work back to the source, we shall find this source to be creative. Emerson's disputed statement that if a man invent a good mousetrap, the world will make a path to his door illustrates my meaning. I have come into contact with a number of millionaires, and the necessity for earning a living never was imposed on any of them. They had ideas; that is, they were creative. In a practical sense they used the divine law or let the divine law use them so that what they thought was brought forth into visibility. What we call work is merely the outward and visible sign of an inward act of creation. Those who have succeeded in removing themselves from this necessity are the busiest people I

know. And this also illustrates how the opposite exists in the meanings of many of our terms. We speak of being timeless or out of time spiritually, and this is right. But so far as our life here is concerned time is the true gift of God. According to the Psalmist, our heavenly Father has presented each one of us with 36,792,000 minutes measured in our earthly time. This is His gift. How are we to use these minutes, which so far as our present life here is concerned can never be used again?

When we begin to understand this and use these minutes in obedience, devotion, humility, purity, we soon see that everything is provided for us; that what we call earning a living is just singing our song of life, the song that is implanted deep in each of us.

THAT while I began with regular meditation and a somewhat elaborate system of spiritual exercises, I found that these gradually were simplified, the superfluous parts dropping off, and that what I had practiced for an hour or more was carried though the day automatically. For example, at the intersection of two cross streets in heavy traffic the traffic officer in the center is the only tranquil person: he is the center of repose. Similarly when we acquire a center of repose, we are carried through the traffic of life; the world moves around us, leaving us undisturbed.

THAT as I function (rest) in the eternal I realize that my lower self, or "personality-educated" time-bound consciousness, has dropped off, as likewise has the personal God that I previously formed and bowed down to. This freedom enables me, as I have hinted, to become a spectator of the operation of the divine law, which, because I am "out of time," I see as always perfect in its working, in the least thing as in the greatest. This shows me, through many demonstrations, that my

former lack of confidence in the working of the divine law was due to what I may term shortsightedness.

THAT, literally, I have to hold myself in constant willingness to lose my human life (lower self) for the love of God, this being a continuous act of faith, in which, with Abraham, we understand and live this faith: that the love of God can never be less than perfect and is therefore the only real happiness. It seemed to me at first not only difficult to make this decision but impossible, for I shrank from it. But when we come to understand the nothingness of the life that we lose, we see then a wider sweep. You see, we do have to make this acknowledgment of the infinite power of God the Father and His love.

THAT this love of God, as it truly possesses me, is always in itself sufficient to transmute my so-called sins, bad habits, and natural mistakes into divine values. Thus I do not have to be anxious or to bother about anything that I do, the remedy in each case being to love God more and more. That Jesus died for me does not of itself take away my so-called sins, but instead His sacrifice increases my love for Him.

FINALLY, is this liberation complete, here, now? Certainly it is. Any admission that it is incomplete, that it is in the "future," or that it is only partly complete now is but an admission that we are still in bondage and that we refuse to be as God made us: free.

Jehovah is my shepherd; I shall not want. . . .
Surely goodness and lovingkindness shall follow me
all the days of my life;
And I shall dwell in the house of Jehovah for ever.

—PSALMS

Pray without Ceasing

BY GEORGIANA TREE WEST

Reprinted by Request

MANY PUZZLING questions arise in the mind of the earnest Truth student who has outgrown the limited conception of God as a sort of superman and is coming into the broader understanding of God as Spirit, the creative principle of the universe. One of the most troublesome of these questions is "If God is Principle, how can we pray to Him, and how can Principle know anything of our needs?"

These trusting hearts found much comfort in praying to a personal God to whom they could pour out their troubles and difficulties and of whom they could beg aid much as they would of a loved and trusted earthly adviser. Many such individuals suffer a distinct sense of loss when their intelligence, guided by the Spirit of truth within themselves, is forced to accept a broader and truer conception of God. A better understanding of the true nature of prayer as revealed by Jesus Christ will clear up this seeming problem.

First, what is prayer? Webster defines prayer as "an expressed petition," and the Standard dictionary definition of the verb pray makes prayer a form of devout address. The Truth student uses this last definition, for "devout address" means devoting the entire attention to one idea. What is prayer but turning the attention toward God? A good workable definition of prayer is this: Prayer is man's means of making conscious contact with God. Since man lives and moves and has his being in God, he is naturally in contact

with God every moment of his existence, but he is not always conscious of the spiritual presence. Only when he is conscious or aware does he feel the beneficent influence in his daily living. Prayer may be called the gateway to God, a gateway opened in consciousness through which the invisible power of Spirit is delivered into visibility.

Some of us are laboring under the idea that to pray we must use what Webster calls "an expressed petition." We go into lengthy discussions and explanations of our difficulties in our prayers. We fail to realize that, as UNITY so frequently stresses, God needs no information. We are the ones that need information; we need to be informed of God's presence in our life. Through prayer we receive our assurance of this presence. To receive this assurance we must free our mind of our difficulties and be still and know that God's will for us is good will. With all the faith of a little child we must thank the heavenly Father that His good will is now done in our life and cheerfully and expectantly look for the manifesting of that good will.

An illustration will help you get this idea more clearly. Suppose you are out in a storm; the rain is pouring down, and you are cold and drenched to the skin. What do you want? You want a dry haven of refuge. You see a light in the distance. You stumble and drag yourself in its direction. You finally arrive and find a house, warm, brightly lighted, and perhaps a glowing fire in the grate. Naturally you are glad and quickly divest yourself of your wet, uncomfortable outer garments. You are grateful because you have come into that which you desired. Now would it be intelligent for you to keep your wet clothes on and insist on explaining how cold it was outside, how dreadfully you

had suffered, going into endless details about the difficulties you had been through and refusing to put on the warm dry garments offered you? Would that be even sensible? Yet that is too often the very thing we do when we seek God in prayer.

We are buffeted by the storms of life, drenched by the bitter tears of grief that we see all around us. What are we seeking? We are seeking a haven from discord—heaven, harmony. We seek it in prayer but keep right on letting our troubles run through our mind. This is not praying. We are in the position of the one who was seeking haven in the storm: just as long as we keep on telling God of our troubles we are not partaking of His good will for us.

It is true that "your Father knoweth what things ye have need of." He knows our need of more life, of more love, of more wisdom, of more power, and of greater abundance of good. He knows our needs just as mother earth knows the need of all plant life that depends upon her for sustenance. The roots reach out to gather what they need for the growth of the plant. All that they need is right there for them and the supply immediately begins to fulfill their demand.

Likewise God knows our needs through the omnipresence of His all-loving, all-wise mind. Our prayers are the means by which we reach out to receive more of God's good for this plant of earthly existence. In God-Mind there is an immediate knowing when we reach out for more of life, of love, of wisdom, of plenty. There is an immediate response because our Father knoweth the need. The order and harmony of the whole universe comes right into action for the fulfillment of our need; we have only to make our desire known through prayer, believing. It is this prayer of

faith that lays hold of God's good, just as the root lays hold of the sustenance in mother earth, and delivers it into our life. The idea that God knows our needs does not imply that He has listed our sins, our unkindnesses, our prevarications one by one and recorded our every ache and pain. It does not mean that God has to be informed of every little discord and inharmony in our life. It does mean that God knows the need of health and harmony for us here and now and provides life and wisdom and love to the extent that we call for it to fulfill our need. As we turn with faith, believing, to that great sender of good there is an instant response, for it is our desire that is the need that God knows. When we turn to God for the fulfillment of these desires or needs, we are praying.

To follow Jesus Christ's instructions concerning prayer we must earnestly endeavor to break up the old habit of merely telling our troubles to God; we must learn to ask, believing that we receive. To do this we must loose and let go of all mental images of difficulty, lack, and limitation. We must remember that we are praying for one purpose only, to open our desires unto God, and He who opens His hand and satisfies "the desire of every living thing" will fulfill our need according to our faith.

Many people labor under the mistake of believing that the only time we need to pray is when we are in trouble. This is most unreasonable when you stop to think about it, just as unreasonable as thinking that the only time to study a foreign language is when you find yourself placed under the necessity of using it. Plainly this is absurd, it is the daily attention that you give to anything that makes it instantly available in your time of need. It is as true of prayer as of anything else.

Undoubtedly Paul was expressing this same idea when he said, "Pray without ceasing." This instruction has been quite a puzzle to many literal-minded people. They wonder if the only people who really are fulfilling the law concerning prayer are those who withdraw from the world and spend their entire life in contemplation of things spiritual. Jesus did not teach that this is the only way to pray without ceasing; the way given in the New Testament is the way of putting God first in everything. That is praying without ceasing.

How can we put God first in our life and so pray without ceasing? Like everything else worth while it takes patient endeavor. The way to the goal may seem long and difficult, but we must remember that "the journey of a thousand miles begins with one step." Let us take the first step by consecrating ourselves to God in our first waking moments. Let us, asking absolutely nothing, turn our mind to the one omnipresent spiritual presence and rejoice in our at-one-ment with our Father-Mother. Let the prayer be *"Of myself, I am nothing; but with Thee I am all life, love, wisdom, and power, and this day I go forth expressing Thee in every thought, word, and action. I can do this because Thou hast given me of Thy Spirit. I am filled with praise and thanksgiving."* To start the day in this fashion is the first step in praying without ceasing.

The human side of us will find many excuses for not doing this. We are so busy in the morning. We cannot think clearly until we have had our cup of coffee. This is the type of excuse that the human side always presents when the sense consciousness wants pampering and has no desire to make the effort to seek conscious union with the Most High. If your thoughts tempt you away from forming this habit of giving your

first waking moments to acknowledging the presence of God, talk strongly to yourself. Discipline your thoughts and your feelings; say to your busy mind, "Be still that I may know God."

Having consecrated ourselves to God in our waking moments, we should take the second step, that of setting aside a period every day at a definite time to ask, believing we receive, whatsoever we need, and to send forth the prayer of understanding for those whom we desire to help. There is great value in having such a period of prayer at an appointed time. It teaches us stability and dependability.

The third step toward our goal of praying without ceasing is to keep our thoughts, words, and acts in accord with that which we have established in silent prayer. We must endeavor throughout the day to think, speak, and act from our God consciousness, weeding out destructive thoughts by substituting for them constructive thoughts. If we faithfully follow the first and second steps we shall find it easier to do this. With conscious endeavor we will find ourselves automatically turning to God even when making biscuits or cutting out a dress or tackling a difficult customer. The trouble with most of us today is that we think we live most of our life outside of Spirit. We have not the consciousness that we live in Spirit every minute of the day, because we are not consecrating our simplest thoughts, words, and actions to God. No matter how simple the task, we should pause an instant, knowing: *"Thy will is my will, dear Father-God; Thy wisdom, strength, and power works in me to accomplish perfectly this task of the moment."* In this way we make of ourselves perfect instruments of God's activity. We shall be astounded at the ease with which we complete tiresome and difficult

tasks. Emerson says, "We lie in the lap of immense intelligence which makes us receivers of its truth and organs of its activity." The more conscious we are of this—the more aware we are of the power of God working within us—the more truly we are praying without ceasing and the more rhythmic and harmonious our life becomes.

It is not difficult to understand why we do not pray without ceasing, for ever since we were babies we have been taught to go forward without taking God into immediate consideration. Once we form the habit of acknowledging His presence in every undertaking, no matter how trivial it seems, we have started an automatic process of right thinking and as we go through the day we find ourselves knowing: *"God works with me"* or *"God sees through my eyes"* or *"God speaks words of love through me to every one I meet."* This may take time and practice, but if we are truly in earnest and are sincere in our endeavor, we shall make good progress.

Having endeavored to pray without ceasing throughout the day, we consecrate ourselves to God at night as we relax for sleep. All mistakes of the day sink into oblivion, and with a heart rejoicing in the day's overcoming let the prayer be *"I am protected and controlled by divine love and infinite wisdom, and all is well."* And so to sleep.

We have definite work to do if we are going to learn to pray without ceasing. The thoughts we think, the things we say, and the acts we perform indicate how much of conscious contact we are making with our Creator, the spiritual source of our being. Only through such contact do we gain power to bring the invisible Christ Spirit indwelling into the realm of visible good.

Fifty Years with Unity

16 pages, 9x12 inches. 8 pages, 8x12 inches. 100 pages, 5x7½ inches.

FIFTY YEARS ago a man and a woman had a desire to share with others a wonderful discovery they had made, a discovery that had brought them health and happiness and that was changing other people's lives as they learned of it. In order that they might reach all those who sought their help they started a small paper that they called *Modern Thought.* The first issue was published in April, 1889. Through its pages they sought to teach others how to help themselves.

All the work of publishing this paper except the typesetting and the actual printing was done by Charles and Myrtle Fillmore, although neither of them had ever thought of writing or of editing a magazine.

The paper was small, sixteen pages at the beginning being later condensed to eight, but the material was rich in spiritual substance and great metaphysicians and teachers of the time were represented in it: Emma Curtis

Hopkins, W. J. Atkinson, O. P. Rice, and others.

The first issues of *Modern Thought* were made up in a small room in the Hall Building in downtown Kansas City. Charles Fillmore drove a small buggy to the paper house and selected the paper, a little at a time, usually odds and ends, and took it to the office.

The healing part of the work was carried on by the Society of Silent Help at the Fillmore home, but as both branches of the work grew they were combined in a residence at 1315 McGee Street.

Following inner guidance, the name of the Society of Silent Help was changed to that of the Society of Silent Unity in 1891 and *Modern Thought* became UNITY magazine. The sole purpose of the publication was to teach Christian healing. The "Class Thought" or healing statement was published each month along with articles devoted to healing. Testimonials of healing were also an important part of the magazine.

About this time an added impetus was given the work through the writings of H. Emilie Cady. Out of her deep experiences as a student of Truth as well as a physician Miss Cady wrote her first articles for UNITY: "Neither Do I Condemn Thee," "Oneness with God," "God's Hand," "All-Sufficiency in All Things," and others, which were later published in book form as *Miscellaneous Writings,* now called *How I Used Truth.*

These articles were so enthusiastically received that Charles Fillmore asked Miss Cady to write a series of lessons for Unity readers, and *Lessons in Truth* was published serially in UNITY as it was written.

Although there were no rich friends backing the magazine and the number of paid subscriptions was less than a thousand, Charles and Myrtle Fillmore made it a practice to send UNITY free of charge to students

who were unable to send the subscription price of one dollar for a year. Frequently the postage for these free copies amounted to over ten dollars a week, and this was a serious drain on their slender finances. Later friends contributed to this free literature fund and helped in spreading the Unity teachings in this way.

This small paper, which often caused its editors Charles and Myrtle Fillmore to apologize for the typographical errors that slipped through and which was printed on odds and ends of paper, is now the 100-page monthly magazine UNITY. Down through the years it has been the medium through which great metaphysicians and teachers have given their understanding to the world. Charles Fillmore's writings still appear in it at frequent intervals. The Silent Unity department is one of its important features. Testimonials of healings, of prosperity, and of happiness gained appear each month.

The metaphysical interpretation of the International Sunday school lessons has been a feature almost continuously from the first issue. Many of these lessons were written by Charles Fillmore, and many of his metaphysical definitions of Biblical names and places were incorporated in the *Metaphysical Bible Dictionary,* which is the only book of its kind in the world today.

Although the magazine has changed in size, in typography, in make-up, in outer dress, the love that made it a blessing and help to those seeking healing of body and mind a half century ago remains the same. The desire to share Truth with others is still the purpose of the magazine, and at this time we look back for a moment to the tiny room where it first took form. We give thanks for the service it has rendered, the lives it has brightened; and we pray that it may continue to serve in greater ways in the years to come.

Are You Getting All You Want from Life?

BY HELEN G. SHERRY

Reprinted by Request

THE BIBLE is a history of man's spiritual evolution. This great book says: "As he thinketh within himself, so is he" and "Have this mind in you, which was also in Christ Jesus."

Jesus Christ said, "I and the Father are one," and because of that great realization or understanding He had God power: power to heal the sick, power to raise the dead. He knew that He was dealing with God beings (God in being) and with His own great God-power consciousness He touched the same God spring in them.

Many of the things that Jesus Christ did we in our present understanding account as miracles. Yet He said: "I and the Father are one." "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Man is beginning to conceive this to be a reality, to realize that he is God man, not body man. The reality of him is Spirit, not body, for the Spirit (God power) within him can do whatsoever it wills with the body.

A scientist knows that if he follows certain rules, certain laws, he will get certain results. The layman is beginning to learn that if he follows certain laws, certain rules, he will get certain results. That is, if he thinks true, constructive thoughts and speaks in like manner, the result in his body and his affairs corresponds

to that which in thought and word he has sent out. If he thinks health, sees health, knows health, he will manifest health. A like law applies to prosperity.

Love, peace, joy, harmony, health, strength, and power are spiritual qualities. If a person thinks and speaks of these qualities he will manifest them in the outer, in his body, in his environment. He will so manifest them because he is working with law or God. Thought and the spoken word are the tools given to man whereby he may become master of his body, of his life.

The universal laws work for a person even if he considers himself an "unbeliever," for they are laws and therefore unchanging; but the stronger a person's faith in the power of God is the more quickly he will obtain results from his endeavors. Faith is like electricity; it is the spark that makes the thought and the spoken word vital.

The Bible states the laws plainly. For instance, it says: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "The sower soweth the word." When you think health, you are bringing to yourself the substance of which health is made. If you think negatively, if you think disease, limitation, discouragement, you are building into your body, into your affairs, the substance of these qualities.

That in yourself which you call "I" or "me" is the shadow of your real self. It has been built up by thought, the spoken word, the senses, the desires, and the dominating race thought. The I AM of you is the reality of you, birthless, deathless, eternal. It is your God being, your Spirit. It is God's perfect idea at the point called "you." It is God's likeness in you and the only aspect of you that God ever sees; for God sees only perfec-

tion. Manifest therefore in your outer covering or body the perfect thing that you are; make God's idea of you visible to all men. Your tools for doing this are thought, the spoken word, and faith in God, which is love and trust in God.

Many persons believe that the teachings of Truth are sound but do not know how to begin to use those teachings. This is how I began. I said, "If thought and the spoken word are creative power, then the thing that I say has to become a reality." For years I had practiced playing a piano; so I practiced my thought and word exercises night and morning, just as faithfully as I had worked on my music.

These are the words with which I began:

GOD,
Absolute, supreme perfection,
Dwells in my heart,
Sees through my eyes,
Hears through my ears,
Breathes in my holy breath,
Speaks through my voice,
Works through my hands,
Controls the functioning of my entire being.

Therefore perfection is manifest here, completely absorbing me, transmuting the darkness in me into the light of the divine I AM.

I used these prosperity statements:

I cannot escape most abundant supply.

More than I can use is mine now, so I act my knowledge of God. God is my supply!

I used these thoughts also:

I am perfect in every cell.
I am perfect in every nerve.
I am perfect in every thought.

I am perfect in every word.

I kept saying and thinking,

God's perfect plan is becoming manifest in me now.

I would not see defeats, limitations. I watched my thoughts as carefully as most persons watch their money. Whenever a negative or destructive thought came, I mentally said to it, "Go," and I quickly replaced it with a creative, constructive one.

I was working with my eyes also (which had been troubling me), saying each night before sleeping:

GOD,

My vision is stronger, stronger, stronger;

My vision is clearer, clearer, clearer;

My vision is better, better, better.

These eyes are God's eyes; they see beauty, perfection, everywhere.

I placed my fingers on my eyelids and spoke to God as if He were in my eyeballs; and of course He is in them, for the only power in life is God's power.

At the end of four weeks I found to my amazement —that is not the right word; for no word can describe my feelings—that I could not see with my eyeglasses but that I could see without them. One of the best eye specialists in the country had stated that my eyes presented a most unusual and difficult case. I now am practicing at the piano four or five hours a day without the least eyestrain. I tell this only to prove to you that the law works.

Another realization that has helped me very much is this:

The life in me is the life of God, therefore I am perfect, whole, free.

The life in me is the life of God, and God is perfection; so I realize that I also must be perfect, whole,

free. I express my divine perfection.

The other night a tooth of mine was paining me terribly. The dentist had filled it; and when it continued to ache, he had said that there was something wrong with the nerve and that it would have to come out. But the tooth was aching in the middle of the night, so I said to it:

The life in you is the same God life that built this universe, and it is well able to flow through a few nerves and soothe them.

I knew this to be a fact, so my thought and spoken word had the added power of faith. I went to sleep and have not heard from that tooth since.

Learn to give thanks to God that you have already received. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." If you think that you will receive a thing in the future, it will not come, for when is the future ever "now"? So always say, *"God, I thank Thee that I have it now."* Thanks is all the payment that God asks, but payment is just as necessary in dealing with God as exchange of material values is in an earthly business transaction.

The words "God, I thank Thee" are magic words. Try them. If you have a problem on which you are working, say to it each time that it comes into mind, "God, I thank Thee," and see how soon it will be solved for you. If you are feeling blue or discouraged, say these words and see how quickly your gloom will brighten. If you are ill, keep saying them, and see how soon you will be better. If you need money, say them each time the thought of money comes into your mind. Give thanks instead of worrying and then watch the money come. God never fails.

When you walk, time your steps to the words, "God,

I thank Thee," or time them to the tune of the names of your spiritual qualities—love, peace, joy, harmony, health, strength, power—and see how you feel at the end of a week. Your giving thanks to God releases the God power within yourself. When you want to make contact with God, you will find Him at the center of yourself. Does not the Bible say: "When thou prayest . . . pray to thy Father who is in secret." "The kingdom of God is within you." The Bible speaks of the "still small voice" also. After you have sought God within you will learn that God within you has a voice that gives you advice, wisdom, love. When you have once heard that voice, life for you will be different, for you will know that you have definitely made conscious contact with your God.

One of the quickest ways to obtain good results is to help another person. This is well illustrated by the following case. A man was what the world calls "down and out." He had lost a leg. He was so far down and out both physically and financially that he sat at a street corner trying to beg a living. From a great teacher he learned that Lord God Almighty means law. He also learned what God's laws are. This street corner at which he sat was in a part of the city where the people were very poor; so he said, "If what I have just heard is true, I am going to help the folks down here in Skid Alley." So as he sat on his box he helped each person who passed according to his need. If the person was destitute, he said,

"God's abundance is manifest in your life now."

If a sick person passed, he said,

"God's health is manifest in you now."

At the end of a week he wakened one morning to find himself well; his stomach was cured, the pain was

gone from his head. He got work; his finances improved. Some one gave him an artificial leg to replace the leg that he had lost. He proved the law.

"Whatsoever a man soweth, that shall he also reap." The thoughts that you think of others, the words that you say of others, the deeds that you do for others, will come back to you either golden grain or thistles.

Speak and think for others as positively, as creatively, as for yourself. Form the habit of sending your love and your blessing, night and morning, to every living thing in the universe. This is one of the most important of your spiritual exercises. Form the habit of saying, "God, I thank Thee," as soon as you open your eyes in the morning, and the last thing before you sleep at night. Then watch to see what happens in your own body and in your own life. I did just these simple things of which I am telling you, and when I went back to my old home and my friends, the improvement in my appearance was a nine-day wonder in the town. Oh, I tell you, it pays to work with the law!

Some people have the idea that God punishes. How could God punish? "God is love." The universe is governed by laws however. If we act in harmony with them, they bring us only good; but when because of ignorance or willfullness we do not obey these laws, we reap accordingly. God never punishes man; man punishes himself. God is love, always love, longing to give to us all that He has.

Have not I commanded thee? Be stong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.—JOSHUA

Open That Door

TO WEALTH

BY STELLA L. TERRILL

Part Three

OF ALL THE doors in the treasure house of life perhaps none is so constantly sought as that which is said to lead to wealth. Most people believe that upon opening it they will find not only wealth, but health, happiness, self-expression, and love as well.

What do you expect to find when you open the door? Of what really does wealth consist? Pieces of gold, silver, currency, stocks and bonds, these are generally considered wealth. Yet we all know that gold and silver are of little value in themselves. They cannot be eaten or used for shelter or worn, except as ornaments. Their value lies in the fact that they will be accepted in exchange for goods and services and that they are more convenient to store than any commodity they will buy. Are things and goods wealth then?

Again that is not a full answer. Many people feel wealthy with good health and five dollars, so wealthy that they can begin with that to collect a fortune. Others, called wealthy, do not possess their fortune but are possessed and harassed by it.

Maybe it is a fortune we want and not mere wealth. Webster defines fortune as "condition in life, especially as determined by wealth; riches. A store of wealth." So that still is not what we are after. We know that to

have good health, happiness, friends, an opportunity for perfect self-expression is to be fortunate, though we may be without funds and in debt.

By analysis of what we expect wealth to do for us we will arrive at what it is we seek. Let us agree from the first that gold will buy honey but not happiness. How many have tried to exchange their gold for happiness in terms of fine clothes, rich foods, amusement, travel, and many other things that money will buy; but they have learned that happiness is not one of them. Never will it buy happiness or love or health or self-expression. Thousands of dollars are annually spent by parents on children to develop this or that "talent," and nothing comes of it if the other necessary requirements for success are lacking.

When people sigh for a fortune they generally have three thoughts in mind. With a fortune they will have financial security, which means all the goods and services they want or need, for life. They will be unhurried and unworried, without the necessity of constant labor to acquire what they need. They will be able to give and help others. Sometimes they put the last item first, but I have never known an ardent wisher for a fortune to leave it out entirely, nor have I ever known one of these wishers who was not at the moment neglecting to give what was already in his power to give. There is a fourth reason, seldom expressed: prestige, the weight and influence or force that wealth is supposed to give its possessor.

Outside of a few purely selfish motives that denote an undeveloped soul all these desires are founded on fear. For it is not the wealth of money stored in a bank that these people want but the feeling of security that such a store is supposed to give. It is not fifty meals in

one day that they desire but positive assurance that there never will be a day without enough food. Again it is not always to play and lie idle that they desire but rather the positive assurance that there will be rest and play enough; for every human being knows that he is happier and healthier at work than he is when idle. As to prestige, those who want to amass wealth for that purpose are deathly afraid that they amount to so little in themselves that the world will not look at them twice unless they do have money; or that they will not be loved and appreciated unless they prove their worth with gold. As futile as foolish!

There is a door in the treasure house of life marked "Constant, Abundant Supply." That is the one you should seek and not any of the others: "A Certain Kind of Work." "An Inheritance." "Real Estate Holdings."

The need is for a constant, abundant supply of good, and that in the last analysis is what we all want and not money in the bank. Why should we want to open the door to a stored fortune! We have not been promised a hoarded fortune, but we have been promised supply for every need, even before we ask. "And prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" The supply is limited only by the need? Let us see.

God, nature, never has limited man. Nature is lavish. Man has done his best to curb and destroy through his false concepts and his fears. Not nature, not God, but man limits man, with his wrong thoughts, his greed born of fear, and his mismanagement of the marvelous estate intrusted to his care.

If some one said, "Here are seeds of pure gold; plant them thus and so; they will grow into a harvest of wealth," would you try—especially if you knew others had so planted and had reaped a harvest?

You have such a treasure. You have seed and soil at your command. The seeds of gold are your thoughts, your own untried ability, the Christ power within you, whose worth you do not remotely suspect, the soil the whole surrounding ether of thought substance, the planting of them is the spoken word, and the cultivation is faith and works.

No one doubts the operation of natural laws in the growth of life around us. We see these laws at work and accept them. We look at the miracle of seed in the ground, at growth and harvest, and say "laws of nature" and work with them. We look at the stars, observe sunset and sunrise, and mark the coming of an eclipse without fear; for we know that dependable laws of nature also govern these things. But when we come to our mental world, in spite of evidence to the contrary, we stop short frightened and doubt the existence of laws, and we attempt to pattern our life on the doubt instead of the fact. Yet here are laws as unfailing as that governing acorn and oak. "God is not mocked." There is no haphazard existence in the scheme of things. As Browning put it, "All is love, yet all is law."

The key that will unlock the door to constant and abundant supply of all good is the same key that you used to unlock the door to health: your deepest spiritual attitude. Your faith, beyond any doubt or wavering, that there is and always will be constant and abundant supply is the key.

It seems like a mixing of metaphors to speak of

planting seed and opening doors to rooms filled with treasure. But they are really one. Constant and abundant supply will never result from a feeling of poverty and failure. We know we reap only that which we sow. Thought seeds of plenty any one may possess. You may sow them by casting them into the ether or thought substance around you.

Only by sowing are you sure of reaping, mentally, spiritually, physically. When you do sow, you do not need to depend upon others. You need not hoard. The old thought of piling up a fortune for children and grandchildren lest they some day face want belongs to an economy of scarcity. It gained general favor in the olden times of the "fat and lean" years and still prevails. But now experts prove to us there is no scientific reason for it, that every year can produce more than enough for all, that not nature but mankind is at fault.

The world is headed toward a policy of supplying the necessities of life to all. It is not a sentimental idea and not a scheme to make a few give up nearly all they possess so that the many may have a little. It is modern business. It is good economy. It will not mean war and bloodshed; it will show how futile wars for conquest of lands have always been.

Your problem is not how to gather great riches and store them safely, and the nations are coming to that point of view also: no hoarded supply but constantly flowing supply. The life of the human body depends upon the circulation of the blood. The economic life of any nation depends upon the steady circulation of goods and services. See how quickly it affects all when a strike ties up labor or services or goods, and when banks close, stopping the flow of credit. There is a

lesson for the individual and the nation in what happened when the Children of Israel stored the manna: it "bred worms, and became foul."

Yours is a problem of how to tap the stream of the constant and abundant supply that is yours by virtue of your right as a divine being. Your own deepest attitude of faith is the key to the situation. Not money but a rich consciousness is your need.

It was my pleasure recently to interview a wealthy man who had given thirty thousand dollars to a certain university in one gift. In answer to my question as to how such fortunes as his are acquired he said: "Oh, I always knew I could make money. Once I got the hang of it so many opportunities came up for making more that I just never stopped." He "always knew."

It is true of every one who learns to tap the source of supply. That is why we say, "Nothing succeeds like success." "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that which he hath." This seems harsh and cruel, viewed from the material and dollar standpoint. But seen from a Truth standpoint, it is simple and quite fair. Whoever has faith, whoever has a rich consciousness, whoever has an all-believing conviction that supply is his shall have it in abundance; for that is what opens the stream to let it flow to him. Whoever does not have such faith will lose whatever has already been given him, for his fears will cause him to lose it.

How much better it is to get wisdom than gold, and to choose understanding than silver. Straighten out your thoughts and your fortunes will take care of themselves, provided you add works to your faith. Get the rich spiritual outlook, for that is what generates the

thoughts, supplies the words, gives right selection, decision, and force to the acts.

There is a forthright hint to us about wealth on our good American coins: "In God we trust." This is truly representative of a free nation, a people whose country was founded by those who were willing to stand all privation in order to worship God as they saw fit.

Tithing, the law of the tenth, still works as a means of enrichment. If you want to receive, first give. Christ gave thanks before He multiplied the bread and fishes. As an example from life of the value of giving the following incidents speak for themselves.

"This is America, richest country in the world, and I must remain poor, skimp and save, when I need so much for my family," a woman complained. She had a long list of burdens to bear. The neighbor children were unruly. The mother of one family worked half a day while her children "ran wild." Thus the woman was kept disturbed so that she could not study her university correspondence course lesson. She had no money to hire household help. If she could only finish her course and get work everything would be fine. It looked like an unbreakable circle to her.

"To share is to earn," she was told by the Truth student to whom she complained. "Begin by giving a tenth if you want to increase your fortunes."

"Give? How?" she protested, "when we don't even have enough money for our own needs!"

"Then give a tenth of love, of time, to others; a tenth of your leisure to prayer and counting your blessings and being grateful," she was directed.

Hesitant at first but increasing in ardor as she got into the swing of it, this woman set forth to give her

tenth. She began with the troublesome children, looking after them while their mother was away. She organized her own and the neighbor children into a club and directed their energy into constructive activities. Some one gave wire; the older boys put up a fence around her place. She opened a day school, solving several problems at once.

But she did not stop there. She introduced the idea to her husband for use in his work. She worked with him, using the principles of Truth to solve his business problems. He "caught on" from the start and saw his business with new eyes. He began to make radical changes in the method of conducting his affairs and in his attitude toward business associates. He listened to ideas to which he had before closed his mind. He kept at this "new way of earning," as he put it, until he became prosperous. His wife afterward said:

"My mistake lay in thinking I had to receive before I could begin to give. I thought if I studied and learned, then earned, I could give. But the moment I began to give of what I had, the way to all the other things opened up."

We are often disappointed and puzzled because our prayer is not answered when we ask for things pertaining to wealth. We do not receive that for which we ask; instead we receive that which we believe we shall receive. If you believe you will receive that for which you pray, then you will receive it or the equivalent.

A man came to a Truth student for help whom she later referred to as the "proverb man," because all his life was ordered according to proverbs. He was encouraged to "talk himself out," and in listening to him she discovered that he could hardly reach an original thought or decision on any problem but in-

stead relied upon some saying. The trouble was that he relied upon the negative ones.

He thought that "money is the root of all evil." He was told that money represents goods and that goods are God-made and not evil. "If the root is holy, so are the branches." He believed that he had to suffer the inconveniences of poverty: "poor men have poor ways." He was told that men are poor because they do have poor ways—of belief, thought, words.

His feeling about God was that He was a God of anger, and his own relation to God was that of "a worm of the dust." This man was honest, industrious, seriously interested in doing the right thing. When told the "dusty worm" role was assumed by people who did not want to accept their share of the world's work, he was shocked and said: "I guess that is right. Even a worm must eat."

He was told that "worms of the dust" never built a tower, or preached a gospel, or settled on raw land, or perfected an invention, or studied the stars, but that sons of God, made in His image and likeness, have civilized the world and made it fit for mankind.

This "proverb man" accepted so wholly the belief that there is constant and abundant supply that he not only unlocked the door to wealth for himself but by sheer force of his convictions literally "dragged" others along with him. He found indeed that there was not room enough to hold it and let it spill on all those near him. People have called him a fool, a gambler, and "plain lucky," but he says, "Now am I a son of God."

The way to wealth can be put in three words: Believe, give, receive.

(TO BE CONTINUED)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 2, 1939

UNITY SUBJECT—*The Will United with Understanding.*

INTERNATIONAL SUBJECT—*Saul Becomes a New Man.*
—Acts 9:1-12, 17-19.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named

Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here,* Lord.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened.

GOLDEN TEXT—*If any man is in Christ* he is *a new creature: the old things are passed away; behold, they are become new.*—II COR. 5-17.

SILENT PRAYER—*I am renewed by the Christ Spirit within me.*

The name Saul means "asked for, demanded, wished." Metaphysically the name represents the will, which in Saul of Tarsus was exceptionally strong. Before his conversion Saul had not developed spiritual understanding. He was zealous for Truth but only according to the Pharisaic interpretation. His understanding was bound and circumscribed by the religious ideas instilled into him in early life. For this reason he breathed "threatening and slaughter against the disciples of the Lord," for he had been taught to fight evil.

Zeal without understanding is a dangerous quality. Saul's zeal and his desire to do the will of God without knowing what that will was made a fanatic of him. Any one who is convinced that he knows what the divine will requires of him and who starts with the

theory that force is a legitimate means to unity of belief and action is a menace to society.

Intense zeal and strong will in a man make the coming of understanding difficult for him. Understanding does not dawn gradually and naturally in such a case but comes instead with blinding force. It was so in Saul's case. His conversion was characterized by violence of feeling.

The intellect is not a reliable guide to Truth. Its findings are unrelieved by breadth of vision. Saul's intellect was highly developed, but the understanding that came to him on the Damascus road was as light out of heaven, so strong that it blinded his physical sight. The Christ way of nonresistance and meekness is such a complete reversal of the way of the proud intellectual consciousness that the sudden view of its true nature overwhelms man by force of contrast.

Man gains new light from spiritual sources after he has exhausted his efforts to enlighten himself and has developed his intellectual powers to their highest point. This state is represented by midday, the hour when the light of the sun is at its brightest. Spiritual understanding is so far superior to intellectual knowledge that the latter is mere blindness by comparison. Saul was blinded for three days, not so much by the sudden influx of light into his mind as by the realization of his past errors and the thought that he had acted on those errors with complete certainty of conviction. Many years later, as Paul, he wrote to the Corinthians, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." The revulsion of feeling following conversion was great enough to bring about marked physical disturbances. To go three days without food is

a matter of slight consequence, but to be without water for that long is more serious. Saul was too much overcome by his vision to think of the physical man.

The contrast between the understanding that causes a man to give up his established way of living and to adopt what he has hitherto opposed with all his might and the understanding that comes to a man in furtherance of his established conviction is well illustrated by the experiences of Saul and Ananias. Each had a vision. Saul's vision brought him up short and for the time being incapacitated him for further action. Ananias had a vision in line with his duty to the Christ whom he followed. As soon as he understood it he set out to find Saul, ready and able to restore his sight.

The vision of Ananias came in answer to Saul's prayer for light. Saul had seen Ananias coming in to help him, and even knew his name. Who knows but that the vision of Saul was also in answer to the prayers of the Damascus disciples whom Saul meant to bind and carry back with him to Jerusalem for punishment? Divine law brings good into manifestation as easily in multiple as in single form.

Saul did not become a new man until the scales of intellectual bigotry and zealotry fell from his eyes and in meekness and sincerity he saw with the eyes of the Christ. Though he had never before seen in this fashion, this was his true sight. Restored to his divinely normal self, he could at last take thought for his physical needs. First however he denied every vestige of the Pharisaic authority over him. "He arose and was baptized." The will that is stripped of the dominance of the personal self rightly takes its place among the other regenerated faculties of man in the conduct of his life. "He was certain days with the disciples that

were at Damascus."

QUESTIONS

1. What does the name Saul mean, and what does it represent?
2. When is zeal undesirable?
3. What made the dawn of spiritual understanding difficult for Saul?
4. Why was Saul blinded by his vision?
5. Contrast the visions of Saul and Ananias.
6. When did Saul become a new man?

Lesson 2, April 9, 1939

UNITY SUBJECT—*Christ Our Resurrection.*

INTERNATIONAL SUBJECT—*Paul Preaches the Risen Christ* (Easter Lesson).—Acts 13:16, 23-31, 38, 39; I Cor. 15:19-22.

16. And Paul stood up, and beckoning with the hand said, Men of Israel, and ye that fear God, hearken:

23. Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;

24. When John had first preached before his coming the baptism of repentance to all the people of Israel.

25. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he.* But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose.

26. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth.

27. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him.*

28. And though they found no cause of death *in him,* yet asked they of Pilate that he should be slain.

29. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid

him in a tomb.

30. But God raised him from the dead:

31. And he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people.

38. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins:

39. And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

19. If we have only hoped in Christ in this life, we are of all men most pitiable.

20. But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, so also in Christ shall all be made alive.

GOLDEN TEXT—*But now hath Christ been raised from the dead, the firstfruits of them that are asleep.* —I Cor. 15:20.

SILENT PRAYER—*Christ is risen in me. I am the resurrection and the life.*

Resurrection life is not confined to life after the death of the body. It can be entered upon at any time. Jesus demonstrated the truth of the resurrection life by rising from the dead, but He knew the resurrection life before that time. He said, "I am the resurrection, and the life." We who undertake to follow Him make the same affirmation.

It was in Antioch of Pisidia that Paul preached the sermon given in this lesson. The name Antioch means "speedy as a chariot" and represents formulated theology. In this state man must do much work in preparation for the Christ Spirit. Paul, Barnabas, and John

Mark came to Perga before reaching Antioch. The dual nature of John Mark was stirred to unrest by the materiality of the heathen city of Perga, and he turned back to Jerusalem.

The name David means "loved" or "well-beloved." He represents divine love individualized in human consciousness. Through love perfected and made articulate man saves himself from materiality and the lip service of formal religion, and gives expression to his higher self. "Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus."

Before love can save man he needs to deny out of his consciousness the hold of materiality and the appeal of the sense nature. This he does by lifting up and transforming the lower into the higher rather than by shutting the former out of mind and refusing to deal with it. John the Baptist symbolizes the work of denial that man must accomplish in preparation for the transforming action of the Christ in him. Denial alone is insufficient to transform man. It merely removes the undesirable accumulation of fixed thoughts, traditions, and the like that interfere with his spiritual progress.

"Men of Israel," "children of the stock of Abraham," represent the religious thoughts and aspirations of man, which give him access to resurrection life through faith in the Christ. Abraham represents faith, and it is through faith that man is able to lay hold of resurrection. This he does by a conscious act of mental acceptance, not by the automatic act of death, which has no rightful place in the resurrection. Jesus was put to death illegally, since "they found no cause of death *in him.*" The ruling will of the personal consciousness (Pilate) accedes to this illegal act.

Resurrection life is of God and is the work of God

in the soul. Man prepares the way by denying the claims of sense and laying hold of the Christ by an act of faith. God, the divine Spirit, completes the transformation. "God raised him from the dead."

The proofs of the new life in Christ are in man himself. His faculties (they "that came up with him from Galilee to Jerusalem") are witnesses "unto the people" or aggregation of thoughts in his consciousness of the change that has taken place in him.

A writer speculates on whether man's grasp of eternal life depends on faith alone. He says:

"Two men are talking of the future life. One affirms it, the other denies it. One says: 'There is no death; my I will persist; I feel in me immortality; I call myself soul.' The other says: 'There is nothing after death; my I will be eaten by worms; I shall die completely; I feel that there is no tomorrow for me; I name myself dust.' By what authority do these two men speak? By the authority of intimate conviction. The affirmation of one and the negation of the other have no other source than intuition. Intimate feeling, intimacy itself, the great and holy voice that whispers mysteriously to each soul. In the present case this voice contradicts itself; to the ear of one it says: *immortality;* to the ear of the other it says: *nothingness;* to the conscience of the first it reveals the contrary of what it declares to the second. Can it be possible that both these men speak the truth? . . .

"Are there sketches of souls which feel themselves but sketches, embryo individualities destined for recasting, beings who are mere essays, who shall disappear in nothingness, and who have the consciousness of it?

"Are there men whom God blots out?"

Our reply is that only the natural man is blotted out.

The Christ life revivifies all whom it touches. No one can say with certainty how resurrection takes place after physical death has intervened. We know that hope in Christ in this life makes it a blessed, fruitful experience instead of the burden it might otherwise seem. The transformation from the Adam man to the Christ man is one that we are privileged to undergo on earth, and knowing that "whosoever liveth and believeth on me shall never die," we are content to enter now into the faith and love that lead to life eternal.

QUESTIONS

1. When can one enter into the resurrection life?
2. Explain why Christ was of the seed of David.
3. What part does faith play in the resurrection life?
4. Where do we find proofs of the new life in Christ?

Lesson 3, April 16, 1939

UNITY SUBJECT—*Emotions and Will.*

INTERNATIONAL SUBJECT—*Paul Establishes Churches.* —Acts 14:1-7, 19-23.

1. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.

2. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.

3. Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

4. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them,

6. They became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about:

7. And there they preached the gospel.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22. Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

GOLDEN TEXT—*As a wise masterbuilder I laid a foundation; and another buildeth thereon.*—I Cor. 3:10.

SILENT PRAYER—*I control my feelings by the help of divine will and wisdom.*

The emotional nature is an important part of man's life but a part that must be kept under the control of the mind. Strong emotion under perfect control of the will and understanding gives added depth to life and intensifies the meaning of every experience. When emotion is allowed to usurp control of the mental qualities and to rule the life, disaster follows.

This lesson deals in symbolic form with the emotions and man's efforts to bring them under control and establish them in divine order as an integral part of man's nature. The towns mentioned as having been visited by Paul and Barnabas represent various phases of the subjective realm of feeling in man. Iconium (image likeness; breast of sheep) may be likened to a group of thoughts of an imaginative and receptive

character in the emotional nature. The imagination easily takes fire at the thought that the life can be uplifted and divinely ordered in harmony with the divine will, and established in the Christ love and wisdom. Many people in Iconium accepted the Christ teaching from Paul and Barnabas. It is not difficult to move men by an appeal to their faith and love, and the Christ ideal includes both these qualities.

While man's feelings are played upon by appeals to passion and prejudice so that he entertains for another first good will and then sudden ill will, his subjective nature remains undisciplined. The will (Paul) and imagination (Barnabas) may be combined long and faithfully, and may work "signs and wonders" in man's subjective nature, but until he takes command of that nature and subjects it to disciplined self-control he is prone to veer toward negativeness of expression. Both Gentiles and Jews were aroused by emotional appeals against Paul and Barnabas to such an extent that it became necessary for the apostles to take refuge in "the cities of Lycaonia, Lystra, and Derbe."

Lycaonia (wolfland) represents the emotional nature swayed by the undisciplined, devouring, unredeemed thoughts of the animal man. The will is helpful in curbing the lawlessness of such thoughts and the imagination in making the task appear plausible and possible. However when the established religious convictions (the Jews) encounter the faculties of will and imagination, a turmoil of disagreement follows and the will is snuffed out of consciousness for the time being by a welter of confused, discordant thoughts (the multitudes). Paul was stoned and left for dead outside the city where he had been preaching of the Resurrection.

The imagination of man may be quiescent under the

stress of monotonous or discordant thinking, but it is not easily quenched altogether. The will is a faculty more readily quenched, though it too can be revived by a conscious collecting of the other faculties and thought processes. Barnabas was not harmed by the multitudes, but Paul was stoned by them and left for dead. Some believe that he was killed outright but was raised from the dead by the prayers of the disciples who "stood round about him." His restoration was quick and complete if it is considered that the victim of stoning was not expected to survive that method of attack.

Derbe, the next city visited by Paul and Barnabas after Paul was stoned, represents wounded feelings, self-condemnation, and the acute suffering and distress of mind that one experiences under certain conditions. Most of these conditions had been fulfilled in Paul's case, yet he was able to continue his preaching there and later go back to Lystra, Iconium, and Antioch to confirm the converts made on the first visit.

If tribulations are not a necessary part of one's preparation for entering the kingdom of God within the soul, they are at least no bar. By keeping the mind fixed on God as the enabling power in overcoming one may make them a decided help in keeping to the way.

When all the helps that man can muster have been called into action and he has been established in the faith of the Christ mind, he must at last stand alone in the power of the Lord, the indwelling I AM. The I AM power commands the innate faith and confidence of every man. "They commended them to the Lord, on whom they had believed." Feeling and will combine to produce this steadfast conviction.

QUESTIONS

1. What do the towns mentioned in this lesson represent?

2. Why is it important for man to discipline his emotional nature?
3. Interpret the stoning of Paul at Lystra.
4. How can tribulations be made a help in overcoming?
5. What does the combination of feeling or imagination and will produce in man?

Lesson 4, April 23, 1939

UNITY SUBJECT—*One Man in Christ Jesus.*

INTERNATIONAL SUBJECT—*Paul Wins Recognition for Gentile Christians.*—Acts 15:23b-29; Gal. 2:1, 2, 9, 10.

23b. The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

1. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

9. And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

10. Only *they would* that we should remember the poor; which very thing I was also zealous to do.

GOLDEN TEXT—*A man is not justified by the works of the law but through faith in Jesus Christ.*—Gal. 2:16.

SILENT PRAYER—*My faith in Christ saves me as I act upon it.*

The prohibitions contained in this lesson sound out of date for the most part, although they were all good in their day and worth observing. The question of interest to us is to what extent a follower of the Christ way becomes a new creature and how much he may keep of his old way of life.

The Jewish Christians were convinced that they must continue to observe the Jewish rite of circumcision. The Gentile Christians felt no need of this rite but may have felt justified in retaining certain Gentile customs instead. The one class may have followed the Christ as faithfully as the other in fundamentals.

From the viewpoint of principle old things pass away when a man comes into the Christ consciousness and all things become new. His former convictions no longer weigh with him except in so far as they are in harmony with the Christ way and can be incorporated into his new code. As a Pharisee Paul no doubt abhorred things offered to idols. Later he realized that "no idol is *anything* in the world" and that all that mattered was the knowledge that "there is one God, the Father," and "one Lord, Jesus Christ." At the same time he was

lenient towards those Christians who had been brought up in fear of idols, for he saw that their conscience would trouble them if they violated their former faith. To have a clear conscience is the crux of the matter and before this is guaranteed a man can effect no compromise between his old convictions and his new ideas that will hold good under divine law.

The divine law orders man's life according to his conscience. He does not always feel the reaction immediately, but sooner or later things happen to him according as he has known in his heart of hearts that he was right or wrong. "That servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes;* but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes.*"

Likewise no accord or agreement that men reach will have permanent value unless it satisfies the conscience of all concerned. Where conscience is not awake only natural life is involved. Birth into consciousness of the higher realm inevitably results in a quickening of the conscience.

In the fixing of the status of the Gentile Christians the apostles and the elders in Jerusalem gave first and chief weight to the finding of the Holy Spirit. "It seemed good to the Holy Spirit, and to us." This is the final step that man takes in reaching an accord on matters involving principle. Unless he obtains the approval of the Holy Spirit within him his decisions will not stand for long.

As men learn to harmonize their inner nature with their environment and live at peace both as individuals and as members of society, they find and follow the rule of life laid down in the first part of this lesson. They

hold themselves to a strict accounting in matters of conduct but exercise tolerance toward others, requiring of them only loyalty to fundamental principles.

In a metaphysical sense we should not hold too strict a rule over our worldly thoughts (Gentiles) but should take care only to keep them constructive and in line with Truth. These two requirements are necessary. As for our religious thoughts ("they who were reputed to be pillars"), we are to scrutinize them carefully to insure their expression of our highest conception of Truth. As we gain a still higher conception it is our duty to embrace it and let the outworn conception go that once served in its stead. It was good in its time, but when once we see in a clearer light we can no longer work by the twilight of an outworn belief.

The "poor" whom we are to remember, metaphysically, are the religious ideas that we hold because our parents before us held them, or because they are a part of the doctrine of the church of which we are members, but that we ourselves have not analyzed or tried to understand. Always there is the call of the old demanding allegiance merely because it is old. Secondhand religious beliefs and ideas are poor equipment for the business of living. If we are not to run in vain we need virile ideas that can be applied in practical ways.

QUESTIONS

1. In what respect do all things become new to the follower of the Christ?
2. What has conscience to do with the events and circumstances of a man's life?
3. What rule of life do people observe who are at peace with themselves and with the world?
4. Define metaphysically the term "Gentiles" and the phrase "they who were reputed to be pillars."
5. Who are "the poor" in a metaphysical sense?

Lesson 5, April 30, 1939

UNITY SUBJECT—*Completing the Work.*

INTERNATIONAL SUBJECT—*Paul Crosses into Europe.*

—Acts 15:36; 16:4-15.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

4. And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.

5. So the churches were strengthened in the faith, and increased in number daily.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8. And passing by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us:

whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

GOLDEN TEXT—*When he had seen the vision, straightway we sought to go forth into Macedonia.* —Acts 16:10.

SILENT PRAYER—*I express my zeal constructively.*

The journey dealt with in today's lesson was undertaken to consolidate the gains that Paul and Barnabas had made on the first journey. Where much ground is covered and many converts made, it is well to go over what has been done and strengthen the work as a whole.

Imagination, a quality represented by Barnabas (whose name means "son of exhortation"), is more readily aroused by new scenes and by work undertaken for the first time than by activity in an old field. Reviewing grows monotonous to the man of quickened imagination. Barnabas did not accompany Paul (the word) on the second missionary journey, although he had intended to do so. In the end Paul chose Silas as his helper and companion on the second journey. Silas (wooded) represents the rugged state of mind that goes well with the Paul consciousness. Ruggedness and stability are both needed in the task of confirming and establishing a work already begun. This is as true of the transforming of the individual mind and body as of the work of preaching to others and teaching them. We need to go over the same ground many times until the Truth that we are trying to impress upon ourselves lights up the whole consciousness.

Paul and Silas "went through the region of Phrygia and Galatia" without stopping, since they had been "forbidden of the Holy Spirit to speak the word in Asia." Asia here refers to a state of consciousness impregnated by old, decayed, outworn material ideas that should have been left behind long ago by the one who would progress spiritually. Into such a state the word of Truth does not enter. Phrygia (dried, lifeless) represents a dry, barren, fruitless state of thought. Galatia (white as milk) signifies a state of thought that is not yet ready for the word of Truth (Paul).

The names Mysia and Bithynia signify dark states of consciousness where negation holds sway. Until other preparatory work has been done the speaking of the word to these states is a profitless undertaking.

Troas (bored through, perforated), on the other hand, represents a state of consciousness into which Spirit finds its way more easily than into any other. Paul received the call to Macedonia while in Troas. Macedonia (adoration, burning) refers to the spiritual zeal and enthusiasm that are aroused when the thoughts of man turn adoringly toward God. The whole consciousness is set into constructive activity by this means, and the word is then spoken to good effect.

Constructiveness is the idea gained from an interpretation of the names of the towns through which Paul and Silas passed. Samothrace (height of Thrace) signifies a high, noble state of thought that supplies a fertile field for the word. Neapolis (new city) has reference to a new center of action. Philippi (city of Philip) signifies a thought center of power and vigor in consciousness. Philippi symbolizes power.

As we follow divine guidance and express our zeal and adoration adequately, we find our affairs adjusting

themselves constructively and all that concerns us coming into divine order. The will to gain power for spiritual ends, outpictured in the statement that Philippi was a Roman colony, stirs the soul to action, and spiritual understanding dawns in the heart. Lydia (travail), a woman of Thyatira, represents the travail that the soul undergoes in conceiving and giving birth to spiritual ideals. Lydia already worshiped God before she heard Paul and Silas, but their preaching made known to her the Christ ideal and aroused zeal in her to embrace the new faith.

Spiritual understanding is developed in the feminine realm of the soul; therefore the call that Paul and Silas received to go over into Macedonia represents the cry of the soul for more light so that it may live in the sunshine of divine approval. Before light can enter in undimmed radiance one must "wash the windows" or deny the presence and power of error. Lydia was baptized together with her household, thus doing away with all discord in consciousness and presenting a united front to the light of Truth. Thereupon the word (Paul) and the sturdy strength that accompanies its use (Silas) are perforce incorporated into consciousness and become a part of it. "Come into my house, and abide *there*. And she constrained us."

QUESTIONS

1. What does the name Silas represent, and in what way is it appropriate to Paul's companion on his second journey?
2. To what does the word Asia refer in this lesson?
3. Give the metaphysical significance of the towns and places mentioned in this lesson.
4. What does the call that Paul received to go over into Macedonia represent metaphysically?
5. Interpret the baptism of Lydia.

Silent UNITY

God in the midst of me is mighty to quicken, to inspire, and to illumine.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

Life and substance are the most familiar of all the things we have to deal with in the objective world, yet their origin is still among the mysteries of our most eminent men of science. It is easy, for example, to say that an apple is substance. But an apple has size, color, odor, weight. These are attributes of the thing we call an apple, and some of them are invisible. In the last analysis all the attributes of the apple are derived from an invisible cause that we may term its essence, and the essence makes itself visible according to an appointed law. This evidences intelligence as an attribute, and there are in the apple also evidences of another factor called life. Searching for causes, we go within to attribute, and from attribute to essence, and from essence to idea, and from idea to Mind. This is the natural logic of the mind within us, and it is borne out by the Scriptures.

In the 1st chapter of John we read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through him; and without him was not anything made that hath been made."

Philosophers ancient and modern have written voluminously on this subject of the source of things, and their conclusions have been contradictory and often fantastic because they failed to perceive the mental origin of all things. They gave the appearance reality

and thereby fell into contradictory and illogical conclusions. Berkeley had the vision of the prophets, and he said, "There is not any other substance than spirit, or that which perceives." Thus things exist and have being not because of external conditions but because of mind or a combination of minds that perceives them. Jesus warned, "Judge not according to appearance." "The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me."

Jesus had a clear conception of the Spirit within Him and He knew how to clothe that knowing in plain language. Yet He has been misunderstood by those who are not informed about the metaphysical source of things. It does not require academic learning to contact Divine Mind whose ideas create the real things of existence. Joseph was an untutored Hebrew boy, but he knew how to consult Jehovah better than all the wise men of Egypt. Joseph said to Pharaoh, "God will give Pharaoh an answer of peace." The key to communion with creative Mind is in that little word "peace." Our thoughts are turbulent with the turmoil of the world without, while the ideas of creative Mind flow in peace and harmony in a realm within. Selah! Pause, "be still, and know that I am God."

We all know how to still our mind and fall asleep, but those who commune with creative Mind go one step further, they still their mind and keep awake. They listen with their mind for the flow of ideas on the inner side of every soul; then they quietly but with supreme

spiritual assurance make their decrees of Truth. Such decrees are found in our Healing and Prosperity Thoughts for this month.

Jesus attained a supreme unity with creative Mind and found a race consciousness ("place," John 14:3) for all those who have faith in His teaching. Co-operating with Him, we shall be helped beyond measure in the attainment of our ideals. His promise was "Where two or three are gathered together in my name, there am I in the midst of them." When you, dear reader, hold a daily silence with these statements uppermost in your mind you are joined with Jesus Christ and several millions of His followers. In this daily gathering we are building a unified spiritual atmosphere that is moving to good not only those who join but the world at large.

"Let your light shine."

HEALING THOUGHT

My life is from God, and I inherit perfect physical well-being.

PROSPERITY THOUGHT

Oceans of spiritual substance flow into my mind, and I see plenty and prosperity everywhere.

(Use from April 20 to May 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

THERE WAS a gasoline explosion in my home and my son and I were severely burned. A consultation of three doctors said that I could not live. Some of my Unity friends got together and wired you, and our combined prayers gave me courage to fight when it would have been so easy to give up. My limbs and right arm were so severely burned that when I began to recover it seemed that they would be useless. However I prayed with you, and today I use my hand and arm and walk with scarcely a limp. So I again thank you sincerely for your prayers and see the work progressing wonderfully. —*Mrs. K. E. S., Snyder, Okla.*

I AM HAPPY to report that the throat ailment from which I suffered and for which you offered prayers has completely disappeared, and my voice is more beautiful than ever. Please accept this small love offering, and may God bless you always.—*Mrs. E. L., Chicago, Ill.*

I WROTE TO you in July and asked you to pray for my little niece, who had been run over by an automobile and was in the hospital in a very serious condition. I am writing now to thank Silent Unity for their prayers and

to tell that the child started to improve as soon as I received your letter. She is now well and strong, without scratches, and she is attending school. The auto struck her head, so you can understand how serious it was. May God bless you always.—*V. T., Detroit, Mich.*

LAST SUMMER while I was on my vacation I became the object of an attack of neuritis and rose fever, both of which unnatural conditions had been companions of mine before I became a Truth student. I wrote to you from a small hamlet in Pennsylvania, I received help immediately, and although I did not get your letter until I arrived home some weeks later, in less than three days I was perfect. My heart is full of gratitude toward all of you.—*H. R. S., Covington, Ky.*

A YEAR ago this month I was very ill with cancer. The doctor did not give me much hope, as it was an advanced case. He said that had I been treated two years sooner, I would have had a fair chance. At any rate I was sent to a hospital for radium treatments. While I was there my sister asked you to pray for me. I am very happy to tell you that your prayers for me were answered. I went back to the hospital last February to have more treatments but, to the amazement of the doctors, I did not need them. I have been back several times since then for examinations and have been pronounced well. May God bless you.—*Mrs. J. P., Belleville, Ont., Canada.*

I WANT TO thank you for the help I received yesterday although I had not even written to you about it. I started to send you a telegram for help for my husband. We were expecting results from an X ray and also an operation. I prayed and affirmed Truth and perfect health and finally tore up the telegram and sent a message of spirit and faith instead. The trouble was

a kidney stone. When the final report came in the X ray showed that the stone was completely gone, and no operation was therefore necessary. Thank God and Unity. My faith is much stronger because of this experience.—*Mrs. I. J., Melrose, Mass.*

Filled with Plenty

SOME TIME ago I wrote to you asking you to pray that my brother and I might find employment. Now we each have a job, and I am writing you tonight with a heart full of gratitude for the prayers you offered for us. May God's richest blessings flow to those who are doing such a wonderful work for Him.—*H. S. McM., Dallas, Tex.*

I WANT to tell you that my son is working. He got a job the second week after writing to you, and we are very thankful to God and Unity for guiding him in getting this work. I don't have words to express my gratitude to God and Unity for the help we have received. May God bless the wonderful work you are doing. —*Mrs. T. O. P., Abilene, Tex.*

OUR FINANCIAL position has improved tremendously, and I thank the loving Father each day for this goodness. I feel very grateful for your help and the manifestation that we have had through your prayers. May God bless abundantly the work you are doing.—*Mrs. M. C., Wembley Park, Middlesex, England.*

THREE YEARS ago my ten-year-old son and myself were left practically destitute. I was badly crippled with arthritis. I had no parents or close relatives. The world surely looked black and terrifying. But thanks to God and the inspiration I have received from Unity, I have managed to establish a pleasant and comfortable home

and to support myself and son as well as to tithe of what I have made. I am grateful and happy that I have been privileged to prove God so beautifully. God bless you for the help you have given me and for the help you are giving thousands of others every day.—*Mrs. G. R., Chesaning, Mich.*

He Shall Have Abundance

I KNOW that the prosperity bank system helped me marvelously. Since I started using mine I have held three different positions, each one an advancement. My position financially and socially has changed so that I can hardly realize that I am the same person that I was before I began. I am not really, as I am very much more cheerful and happy. I am glad I am alive, and it's a great world to be alive in.—*V. S., Seattle, Wash.*

WE HAVE derived very much good and been blessed abundantly in prosperity, health, and harmony in our home since we started using the prosperity bank drill. My son has pleasant work, just the kind he wanted, and he is also able to carry on his schoolwork. We realize that God never fails if we serve in act and in thought. We thank you for your prayers and know that God is blessing you now.—*Mrs. J. G., Albuquerque, N. M.*

PRACTICAL results from the use of the bank drill are evident. For the past three months I have been steadily employed, something that I did not experience for more than a year. Just one week ago I received a substantial increase in salary that was more or less unexpected. Anyway it came much sooner than I had thought it would. This was most welcome in our family. Our affairs are untangling, our health is much better, our

friends are more numerous, and the good things that come to us every day cannot be numbered. Therefore I consider the drill a wonderful stabilizer, a wonderful help; and so that I may continue steadfast and unwavering please send me another bank.—*H. W. H., Missoula, Mont.*

My Help Cometh from Jehovah

Weekly Unity is almost indispensable to me. I have had it with me through two years of university work. It never fails to give me inspiration and hope when I get to thinking about money worries or something of that sort. Slowly but surely I am gaining in Truth and learning to depend upon something besides material things. —*J. H., Columbia, Mo.*

YOUR PUBLICATIONS mean so much to me, Truth means so much to me, and my life has changed entirely. Some months ago I suffered a heart attack. I was in a hospital for weeks; at home and in bed for more weeks. Then a friend told me about Unity, and through your teachings I have improved in mind and body and am entirely healed. I ask God's blessings upon you.—*Mrs. E. C. O., Wallace, Ohio.*

Free from Cares

SOME TIME ago I asked Silent Unity to pray with me for my son, who was drinking heavily. Many times since then I have felt almost discouraged but would not give up. About six weeks ago my son came home. His work is about sixty miles from home. I noticed that he was not drinking but said nothing. When he was ready to leave for his work he stopped in the doorway. Turning to me, he said, "Mother, I have quit drinking"; then as

if speaking to himself: "I can't quite understand it, all taste for liquor left me. I didn't think it was possible." I felt very happy on hearing this, almost too happy for words. He has been home a number of times since he told me this, with no whisky on his breath. I want you to know how thankful I am for this demonstration. —*Mrs. C. E. P., Daytona Beach, Fla.*

He Is My Refuge

IT IS WITH a heart overflowing with gratitude that I write you. When I asked your prayers some time ago, I could see nothing ahead of me but blackness. It seemed that I was depleted in every phase of my life and being. Everything I had tried to do had failed. I had no place to turn but to the Spirit within, so I wrote to you, got your literature, prosperity bank, and your help. I began to build up my life anew. By patient, persistent prayer, and with your help, I am healthy, prosperous, and happy. I have a position that gives me opportunity for expression such as I have never had before, and it pays me a good salary. My husband's business has increased miraculously, and he is happy. There is love and harmony in my home. I am very grateful for your prayers, and am inclosing an offering to further your great work. —*N. H., Durham, N. C.*

I HAVE experienced a wonderful increase of physical energy and health, which has enabled me to cope with work that had previously been too much for me to handle successfully. Better still, an unloving atmosphere has become one of friendliness, and all depression of spirit has vanished in joy. I would make no delay in telling you and in expressing my gratitude that God is showing me the way. I am very thankful.—*M. D.,*

Budleigh, S. Herton, Dev., England.

Unto Us a Child

I AM VERY grateful because I received the ninth maternity lesson before my confinement. After I had read it through a few times I had faith that my baby and myself would come through fine. My baby was a nice, strong eight-and-one-half-pound boy. I had a natural delivery, which I know was caused by the fact that you helped me all through the nine months. I thank you more than I can say.—*Mrs. F. R., Omaha, Nebr.*

I HAVE BEEN wanting to write to you for some time, but words seem to fail me for expressing my gratitude for all you have done for me by means of loving thoughts and prayers. We have a precious baby boy, and his coming into the world was made so much easier because of Silent Unity. May God's richest blessings rest upon you. Mr. P—— and I want to thank most graciously the friend who made it possible for us to have *Progress* magazine, for it means very much to us in our daily living.—*Mrs. D. P., Muskogee, Okla.*

His Truth Is a Shield

I WANT TO tell you of the wonderful protection we had during a big fire, the largest fire we ever had in this town. We have a small service station, our only means of making a living, and next to us was the big second-hand store that burned to the ground. There was a very high wind in our direction, but we were not even scorched. My husband and I know without a shadow of a doubt that it was God's protection and care for us. I send you love and gratitude.—*Mrs. M. B., Redondo Beach, Calif.*

OUR BABY girl, three and a half years old, swallowed a pin, and it was in the trachea for fourteen hours. We had started to a specialist in Kansas City when on the road a short distance from home she coughed it up without any effort on her part, it seemed. She never stopped playing and the doctor said it was a miracle. I put her lovingly in the hands of the Father and I felt all the time that it would be all right.—*Mrs. M. D., Wheeling, Mo.*

Study to Be Quiet

SOME TIME ago while in school I found it very difficult to get good marks in my studies, so I wrote to you and asked for help. Last month school closed and I was given a straight promotion. After asking you for help my lessons came easier and I used my prayer constantly. I am writing to thank you and to let you know how happy I am. I hope this letter will help some other little girl.—*C. B., Hanover, Mass.*

ABOUT a month ago I wrote to you in regard to my boy, who is in college, for help in passing an examination in physics. I am happy and very, very grateful to your group for prayers, as I have received word from him that he passed in everything. It is certainly true that God answers prayer.—*Mrs. A. B., Seattle, Wash.*

I WROTE and asked you for prayers for my son, H—— W—— in New York City. He passed all his examinations with flying colors. How thankful I am. Thank you, Silent Unity, for your help. I appreciate it very much. A love offering will follow in the near future. Again accept my thanks.—*Mrs. S. W., Wichita, Kansas.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am suspicious of those testimonials you print from people who tell of writing you and receiving the answers to their prayers before the letters even reached you. And why should anybody write to you for help anyhow? Are you trying to take the place of God? —*Question answered by Silent Unity.*

The great teachers make their lessons clear by use of incident and illustration. Jesus was fond of parables. To us who are following in His way it appears that the best method of dissolving your doubt of the testimonials you mentioned will lie in giving you another testimonial and then explaining it. The testimonial, written from Tokyo, Japan, is as follows:

I recently went through the worst typhoon we have had here in fifteen years. Destruction of life and property was very heavy.

Although my house stands on solid rock, it shook like a leaf—and I was alone. The tin chimney flew off into space. At times the windows bulged inwards. I just asked God to hold the windows and to keep the house calm and steady.

The storm raged most of the night. Not till five in the morning did it quiet enough for me to lie down. Most of those hours I stood in the hall and blessed the whole house.

Shortly after this I received a letter from Silent Unity, and inclosed was a pamphlet with prayers and instructions for blessing a room in a home. I was startled. Although I had not received your letter, your message was communicated to me, for during the storm I was saying practically the same words of blessing you sent me, but saying them to the whole house.

This new experience of God's love is the greatest I have

received. If you wish to pass it on to those who read your magazines, please use it, for it surely contains a great blessing and blessings should be shared.—*Mrs. R. G. M.*

You will note that in the foregoing letter the writer speaks with conviction of having received help through (not *from*) Silent Unity and moreover of having received it by inspiration in advance of the written reply. An explanation of this involves an exposition of the structure and the purpose and the divine sanction for such groups as Silent Unity.

Silent Unity originated as a prayer group dedicated to the ministry of Jesus Christ. Such united efforts are definitely approved by Scripture. In Matthew 18:19-20 Jesus is quoted as saying: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

The original Silent Unity prayer group, which began its work about a half century ago, was composed of only a few persons. In the course of fifty years however millions of persons have asked and received the prayers of this group. Many of them obtained such definite benefit in both temporal and spiritual affairs that they wished to make some return aside from financial assistance; therefore they began the practice of offering regular prayers daily to supplement those of Silent Unity.

Silent Unity looks to Jesus Christ as its head. The personnel consists of a group of more than one hundred workers at Unity headquarters who are consecrated to the doing of the will and the work of Jesus Christ.

Silent Unity proper and its many volunteer assistants do not pray in a haphazard manner. Each month three prayers are prepared and sent out by means of prayer

leaflets, the Unity periodicals, and radio broadcast. These prayers (one for spiritual illumination, one for health, and one for prosperity) can be adapted to cover any human need. When they are used by several thousand persons a tremendous spiritual force is generated.

The prayers of Silent Unity, it should be carefully explained, are for all who ask. The asking need not be formal; the intent is that anybody may attune his thoughts at will in accord with those of the many other members of the group and receive the power of their blessing. God uses His children as channels for the distribution of His bounty. Silent Unity does not answer prayer, but it does help others to receive from God the answers to their prayers.

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

Unity periodicals are observing Unity's Golden Half-Century by seeking to publish exceptional material.

Starting this month *Good Business* will feature a series of nine articles by A. J. Peel, under the general head of "God in Business." The first article, "What Is God?" will help you to understand the Fatherhood of God and the importance of taking God as your partner in business. Later articles will discuss capital, assets, liabilities, and other items of business, giving the spiritual counterpart of each, and showing that no one works for and with God without receiving a rich recompense. Francis J. Gable, editor of *Good Business,* will follow each article with an account of an actual experience.

Mayo, a Chinese girl, was attending a boarding school in America. One of her daily duties was to dust the room of her teacher, whom she dearly loved. That is how she happened to see the beautiful pearl necklace lying on the dresser. Mayo couldn't resist trying on the necklace and admiring the effect in the mirror. She kept it on while she was finishing her work. Then pausing for a last look in the mirror before unclasping it, she was horrified to find that the necklace was gone. What had happened to it and how did Mayo explain its disappearance to her teacher? "Precious Pearls," by E. Maude Gardner, in *Wee Wisdom* magazine, brings children a real lesson in honesty.

Progress presents "God Has Done Such Incredible Things," which brings you Rosalie West's own story of her quest in the field of prosperity, and how she found it one of the most interesting adventures of her life. Previously she had prided herself on her ability to do without things, counting it a virtue to be contented with her lot in life. How did she discover that she was living very meanly and not at all as God wants His children to live? How did she conquer her tendency to skimp and come into a consciousness of plenty? Read this interesting story, every word of which is true.

Perhaps no question is asked more frequently than this one: "Why aren't my prayers answered?" Various explanations for this have been given. An article in *Weekly Unity* says that many times we fail to recognize the answer to our prayers. It gives an interesting example of a woman who found great happiness, but who for a long time did not recognize it as the direct answer to her prayer. "The Face of Your Answer," by Winona Godfrey, brings you some practical thoughts on how to pray aright.

Easter is here, the resurrecting season when all nature undergoes a change, coming forth in new raiment of light and beauty. Similarly man feels a stirring within his heart, a call to come forth from darkness into the light. An article in *Unity Daily Word* points out that there is no better time than the Easter season to resurrect your ideals and make a new start toward their attainment. It brings you not only some beautiful thoughts but also suggestions for taking a new hold on life. The article is called "Resurrecting Our Ideals."

NOW IS THE RIGHT TIME

A well-known business commentator says, "Any time is a good time to start carrying out a good idea." But we say that *now* is the right time to begin studying Truth, because the sooner you begin the sooner you will come into a realization of your true relationship to God and the sooner you will be able to demonstrate life's greatest blessings. Write for a folder explaining how you can study Truth right in your own home under the supervision of teachers at Unity headquarters. Just address your inquiry to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

CHILD WELFARE OFFICER APPROVES UNITY PUBLICATIONS

Unity literature is read and approved in many remote places. From Australia a superintendent of a child-welfare organization writes to Silent-70 as follows:

"In building up the characters of our little lads here the use of good Christian books such as yours is most helpful. Rest assured therefore of my sincere and deep appreciation of the value of your good work."

It is gratifying to Silent-70 to know of this good work among children, for a child that is brought up on the teaching of Unity learns early to put aside all fear and make of his life a joyful experience. Silent-70 sends

Unity literature free of charge to institutions in all parts of the world, a work that is supported by love offerings.

MAY 29 TO SEPTEMBER 29

Between these two dates the Unity Training School will present one of the most interesting programs in its history, so plan now to attend at least one of the four terms. Just off the press is the 1939 prospectus, which will give you information about the courses, instructors, and other matters of importance. A copy will be mailed you at your request. Address a card to the Unity Training School, 917 Tracy, Kansas City, Mo.

WHAT ONE DOLLAR WILL DO

A dollar is only one hundred cents—not a very large sum! But one dollar invested in a subscription for *Unity* magazine will bring a whole year of inspiration and spiritual guidance to some one who may feel that he is at the end of his rope.

Members of the Help-One-A-Month Club have found that a dollar spent in this way blesses both the recipient and themselves. They pledge themselves to send at least one gift subscription a month. If you care to have a part in the work of sharing Unity literature with others, just state your desire on a card addressed to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo. Let *Unity* magazine be your first gift subscription.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

La Crescenta—Norma Knight Jones (LT) Unity, Women's club

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nannie B. Highnote, Unity, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Rose Emery, Unity, Western Women's Club

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity Classes, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT) Unity Soc, 230 Shubert theater; Florence K. Brummer (LT) Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity,

University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian M. Matthews (LT) Unity, Cook Tower

Marion—Fannye Treaster (LT) Unity Cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1416 Washington

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W

Regina—Russell Kemp (LT) Unity, Drake Hotel

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa

Fresno—Unity Cen, 15 N Fulton

Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl

Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity, 5365 Bond

Palo Alto—Christian Assb, 345 Embarcadero

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Church of the Truth, 1415 27

San Diego—Unity, 1017 7

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp

San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15

Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main

New Haven—Unity, 1151 Chapel

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—Viola Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Renee Klaus, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 108 E 8

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; Unity Fellowship, 22 College

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

Ideal Gifts for Easter

Is there some friend whose heart you wish to gladden at Easter time? Some one who is in need of health, love, peace, or supply? For such a person what more ideal gift could you select than a Unity periodical with its message of inspiration, a gift that keeps on coming for a whole year? Besides *Unity* there are several other magazines for your adult friends: *Unity Daily Word, Weekly Unity, Good Business,* and *Progress*. These are priced alike, at $1 a year each.

There is also a Unity book that will meet the real need of your friend. Look for it in the classified list of books and booklets in the back of this magazine.

Development through Exercise

Exercise in anything is a means of development whether one is training for an athletic event or to become a violinist. The same thing is true of going into the silence. Practiced daily and in the right attitude of mind, the silence can be attained without effort and be fruitful in results. E. V. Ingraham's booklet *The Silence* explains fully how to make your silent period one of real communion with God.

Do You Demand Results?

If you are interested in the "practical" in practical Christianity, read this letter from a mother in Santa Barbara, Calif., who says: "My study

of *Weekly Unity* has resulted in an increased salary for my husband, more time for me with my music, better understanding in the guidance of my two little children, and, I am sure, better health for all of us."

Weekly Unity is rich in

practical help like this, and its weekly message fits in well in your study of *Unity* magazine. It is only $1 a year—52 issues.

Easter Gifts for Children

If you want to make some child especially happy at Easter time, send him a year's subscription for *Wee Wisdom*. This magazine fascinates

both boys and girls, while quietly implanting in their hearts the ideals that insure happy living. *Wee Wisdom* will come to him a whole year—twelve absorbing issues—for only $1.

Other gifts for children are the three delightful books *Story Friends, How Jimmy Came Through,* and *The Four-Leafed Clover.* These books are enjoyed equally by boys and girls. Each book has large type, is illustrated and attractively bound.

French Translation

Again Unity has in stock a French translation of H. Emilie Cady's textbook *Lessons in Truth,* which was translated and printed in France. The price of this book is 75 cents.

God Is Omnipresent

What is your conception of God? Our forefathers believed in Him as a power to be propitiated, a being having human form and human limitations, a God who could love and hate, who could be gracious, jealous, tender, and angry. These ideas took root in the human consciousness, becoming a fixed habit of thought that even today tends to obscure the true nature of God. In an article "The Omnipresence of God," by Le Roy Parker Drake, to be published in the May issue of *Unity,* the way is cleared for you to know God as omnipresent Spirit, the fulfillment of every need and desire of your heart.

This Book Explains Unity's Viewpoint

Have you a friend who is just beginning to study Unity and asks a multitude of questions: "How do you meditate?" "What is the silence?" "How do you write Silent Unity?" and so on.

Get him a copy of the ten-cent booklet by Ernest C. Wilson, *The Unity Viewpoint.* In simple language it explains the commonly used terms in Unity literature that are most likely to confuse a beginner and shows how to get the most out of Unity literature.

Introducing Dr. H. Emilie Cady

Many persons who have studied *Lessons in Truth* have felt drawn to its author, Dr. H. Emilie Cady, and have expressed the wish to see her picture. Doctor Cady dislikes the limelight, always steering away from anything that stresses personality, and so she has never allowed us to publish her picture. However she is making an exception in favor of the anniversary book *Unity's Fifty Golden Years,* consenting to have her picture appear among the reproduced photographs of persons and events connected with the history of Unity. We are very happy to tell our friends that at last they are to have a pictorial introduction to Doctor Cady.

How Thought Controls Health

What part does thought play in the state of your health? Are your mental images mirrored in your body? If they are, that means that your mind has the power to make you sick or well.

The chapter "The Formative Power of Thought" in Charles Fillmore's *Christian Healing* explains the remarkable power of your mind to influence both your health and financial affairs. Read it and learn the correct way to use this power.

Book for Bible Students

The Biblical Book of Genesis is one of the richest allegories in all literature. An en-

tire secondary meaning that holds a great deal of important spiritual truth is concealed behind an apparently simple narrative of creation.

For the serious Bible student who wants to dig out this hidden meaning there is no better guide than Charles Fillmore's book *Mysteries of Genesis.* It gives a metaphysical interpretation of the entire Book of Genesis. The first few chapters are discussed in detail; then the significant passages from the rest of the book are discussed.

New Catalogue . . . Free

If you want a complete list of Unity books and magazines, send for the new edition of our catalogue that is due from the press in April. This contains a description of all our books, booklets, and magazines, as well as interesting pages telling of the various departments of Unity work.

This catalogue is free. Just drop us a postcard saying you want it, and we will send it as soon as it is ready.

An Oft-Repeated Query

"Why should that person have everything, while I, who have a better right to it, have

nothing?" The old answer to this was that justice might be expected only in some other life, where the poor but pious person was sure to be bountifully rewarded. But from the study of Truth one gets a different answer, as explained by Richard Lynch in his book *Usable Truth.* For his thoughts on this subject turn to the chapter "The Law of Compensation." In *Usable Truth* you will find fourteen chapters, each bringing you the metaphysical explanation of a special subject.

Teacher Shows Truth in Action

H. Emilie Cady, author of Unity's textbook *Lessons in Truth,* got many of her ideas about spiritual laws and how to apply them from personal experience; she had to use them in her own affairs. In the book *How I Used Truth* she tells the story of some of the problems she faced and how she overcame them through Truth.

Naturally such a book has a wealth of ideas for the practical application of Christianity to everyday living. Its importance is in the fact that you can use these ideas just as Miss Cady did.

How I Used Truth is the new title of *Miscellaneous Writings,* selected because it describes the book better. Only the title is new; the material is the same.

Tithing Built a City

It seemed almost impossible that the Mormon pioneers should be able to scratch a living from the arid Utah desert when they first settled there. Yet in the face of drought, bitter winters, and grasshoppers they established

homes and built Salt Lake City, one of the most beautiful cities in the West.

The prosperity law of tithing played an important part in the success of the Mormon people. How they used it and why it was effective is explained in the chapter "Tithing to Increase Prosperity" in L. E. Meyer's book *As You Tithe so You Prosper.*

A Book of Inspiring Prayers

Many persons who never lack for words in conversation find themselves almost

inarticulate when they try to pray. Such as these will find real help in the *Book of Silent Prayer,* which gives the wording for healing and prosperity prayers, and meditations for various other needs. It also carries The Prayer of Faith, House Blessing, and several favorite Bible passages, besides an article on prayer by Charles Fillmore. Your use of this book will help you readily commune with God wherever you are or whatever your need.

Has This Ever Happened to You?

Have you ever come upon a scene for the first time that yet seemed familiar? Or have you been introduced to a total stranger whom you suddenly felt as though you had known all your life?

In his book *Have We Lived Before?* Ernest C. Wilson cites a number of such cases that are outstanding. He also advances a theory to account for them. If you relish mental stimulation, this is a good book to read, for it challenges you to do some profound thinking.

Away with Colds!

A new pamphlet that you will find both practical and inspiring is *Curing Colds through Forgiveness,* by Lowell Fillmore. Price of a single copy, 5 cents.

"Givingest" Book She Ever Gave

You Can Be Healed, Clara Palmer's great book on spiritual healing, has helped a number of people demonstrate perfect health. These people persist in telling others how the book helped them and in giving the book to their friends.

One woman told us: "*You Can Be Healed* is the 'givingest' book I ever gave."

Dana Gatlin wrote Clara Palmer to say of *You Can Be Healed:* "Wherever I open it, a tide of renewal and life seems to flow from the printed page. It seems made of the actual substance of life and love rather than of words and ink and paper—and of course it is."

Light to the Blind

In Braille (Grade 1½) Unity publishes *Wee Wisdom* for blind boys and girls and *Unity Daily Word* for blind adults. No charge is made for these Braille editions. This work is supported by love offerings. If you have any blind friends, we shall be glad to enter subscriptions for them without charge.

A New Greeting Booklet to send your friends this Easter

The Challenge of the Dawn

BY FRANK B. WHITNEY

• Easter is the time of rebirth, of renewed inspiration. A great many persons who read *The Challenge of the Dawn* in *Unity Daily Word* wrote us of the great help it was to them in letting go of their past mistakes and making a fresh start with renewed courage. Therefore it was decided to make this our Easter greeting booklet.

The Challenge of the Dawn is more metaphysical than our other greeting booklets, yet it proved most helpful and popular when it appeared in *Daily Word* in February, 1938.

Other Unity greeting booklets

Holy Bread, Joy Cometh, The Great Helper, One Perfect Gift, The Protecting Presence, The Song of Life, Twenty-Four Golden Hours, The Way of Faith, Where Blessings Begin.

These greeting booklets say "Happy Easter" in a very special way. They are inspirational and unusual, yet they are priced at just 10 cents apiece or 12 for $1. An Easter envelope comes free with each booklet.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY
KANSAS CITY, MO.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners.... *Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth ..... *Italian, French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father.... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	*New Ways to Solve Old Problems..... flexible $2; cloth	1.00
	*Prisoner of Fear	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing.... flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The..... flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The ..... cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The ..... *English* or *Dutch*	.10
	Holy Bread	.10
	Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

New book free with three UNITY subscriptions

● Fifty years ago this month *Unity* magazine (then known as *Modern Thought*) made its first appearance. In observing the fiftieth anniversary of this magazine the editors have set as their goal the bringing of spiritual help to twice as many people by doubling the *Unity* subscription list. Will you help by sending gift subscriptions to your friends?

If you will order three subscriptions for *Unity* between now and April 30, you will receive a free copy of *Unity's Fifty Golden Years,* described on the opposite page. You may order your subscriptions by the Prosperity Bank plan and have seven weeks in which to save the amount of your order. In your practice of the daily prosperity drill you will have Silent Unity's co-operation in prayer for your success. Use the blank below and be sure to mail it before April 30 when this offer expires.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 for a year's subscription for *Unity* magazine to be sent to each of three friends. I understand that I am to receive a free copy of Unity's anniversary book.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

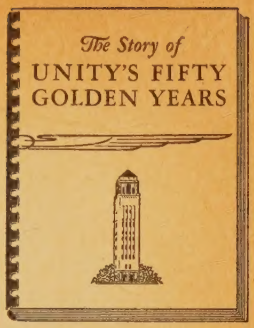
City ..... State .....

U-4-39

Ready in April

UNITY'S

Fifty Golden Years



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THE STORY OF UNITY

How and when did Unity begin? What does Unity teach? What is Silent Unity? How far does the Unity movement reach? These are some of the questions that people ask, and along with others of equal interest they are answered in Unity's anniversary book.

UNITY'S FIFTY GOLDEN YEARS is being written by Dana Gatlin. It will give in both words and pictures the story of Unity's beginning fifty years ago and its gradual growth into a world-wide movement. It is a dramatic story that will hold your interest from beginning to end. Comprising ten chapters it is attractively bound in heavy gold-colored paper printed in purple. The price is **$1**

READ THE PLAN ON THE OPPOSITE PAGE SHOWING HOW YOU CAN GET THIS BOOK FREE

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Fifty Years

By Grace Noll Crowell

Fifty years of service to our King!
  Fifty years of high ideals that climb
Forever in the heart's remembering!
  Beyond the borderland of space and time
Clean words have flown; clean actions that endure
  And hope and faith held high that all may see
Have borne rich fruitage; and reward is sure
  To those who labor for humanity.

Fifty years of service! Looking back,
  We pray Thee, Lord, where we have failed, forgive.
Looking ahead, we see the shining track
  Left by Thy sandaled footsteps. As we live
Help us to follow where those footprints lead;
  Help us to serve Thee daily as we should.
We pray for years to meet the human need;
  And, Lord, we kneel to Thee in gratitude.

Unity
A MAGAZINE DEVOTED TO
CHRISTIAN HEALING